The Universalist Leader

Boston and Chicago

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With the Congregationalists at Springfield

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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—From an Editorial in the Leader.

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Who's Who in this Issue

Glenn Frank, who kindly gives us permission to reprint from the *Century Magazine* his article on "Liberalizing the Fundamentalist Movement" has been on the *Century* since 1919, and Editor-in-Chief since 1921. He was formerly assistant to Edward A. Filene of Boston in research and organization work and before that assistant to the president of Northwestern University. He is a successful lecturer as well as a brilliant editor, and is the author of "The Politics of Industry."

Mrs. Arnold S. Yantis is the wife of the pastor of the Universalist Church in Manchester, N. H.

* *

The *Osservatore Romano*, published in Rome, is the acknowledged organ of the Vatican, and what it says on politics, diplomacy and religion is accepted on all hands as what the Pope thinks—or at least what he wants his people to think. And shortly after the recent burning of Bibles in the Italian Capital—when an oration glorifying the act was delivered by a parliamentary deputy, Signor Cingolani, from a stand beside the bonfire—it was the *Osservatore Romano* that published an elaborate indorsement of what the mob had done and what Cingolani had applauded. Its plea was that the Bibles burned were copies of the "Protestant Bible," which, it alleged, "excludes every authentic interpretation" of Christian truth and is "the origin of blasphemies which curse purity and morals." *(Continent.)*

* *

As an assertion of nationalism passive resistance in the Ruhr has apparently failed. . . . We have no tear to shed over that failure. There is a tyranny of weakness as well as of strength. A nation which seeks to evade its obligations and to escape from the responsibility which it has incurred by its own recent unsuccessful efforts to dominate the world by violence, by the simple expedient of refusing to pay and refusing to work, is occupying no high moral ground. *(Christian Century.)*

* *

Perhaps it is only a matter of terminology, but we can never note without a certain sense of resentment the manner in which representatives of the Church of England, even in their most fraternal moments, speak of the members of other Churches, nor can we observe without a mingling of annoyance at their acquiescence and admiration for their Christian forbearance the meekness with which the "nonconformists" take it. *(Christian Century.)*

* *

Ah well, when the churches discover that they can't successfully compete with the theater, perhaps they will try religion again. *(Baltimore Evening Sun.)*

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

CALVIN COOLIDGE THE CHURCHMAN

THE shy, silent, uncommunicative man who sits in the White House, and who detests the dramatic or spectacular so far as it centers around himself, has a side to his nature most sensitive and responsive to religious things.

He believes in churches. He feels a personal responsibility now more than ever before in his life for his example to others. That is why he is actively identifying himself with the work of the First Congregational Church of Washington, and why he accepts the position of Honorary Moderator of the National Council. The interest and attendance of the President of the United States is bound to help make the work of a church known. His joining the church while President is an unprecedented and significant thing.

The example the President sets is powerful. We are happy that the Congregationalists have a President. Whatever our political views, we are thrice happy that we all have another God-fearing, church-going President, who is religious but not a bigot.

* *

CONGREGATIONALISTS IN COUNCIL

THE sessions of the National Council of Congregational Churches at Springfield, Mass., have been well reported both locally and by the Associated Press.

No more beautiful or convenient setting for a national church gathering could be imagined than Court House Square, Springfield, with its auditorium, and its historic old First Church, in the heart of a live city of 145,000 people.

From nations all around the world Congregational missionaries came to Springfield. From the hundreds of little churches out in the West and Middle West planted by heroic pioneer preachers, the pastors of to-day came back to one of the centers of the faith. From all up and down New England lay folk and ministers made the pilgrimage.

There was a well-balanced program. There were many speakers of national reputation. There was admirable dispatch of business. There was a devout atmosphere. There were glad reunions.

Universalists who want to see real church unity rejoice that the resolutions favoring union with the Presbyterians were passed unanimously, each church to keep professions of faith they now have and not to criticise those of the other fellow. This leaves the way clear for all the right-minded to get together to apply the teachings of Christ here and now.

We can not praise too highly the management of this convention. In spirit and efficiency, it was an example to all of us.

Wm. E. Barton of Chicago is succeeded in the high office of moderator by Rockwell Harmon Potter, of Hartford, a great preacher, an able executive and a popular, lovable figure wherever he is known.

Godspeed to the Congregationalists in the new year of work. They are about our Father's business.

* *

HELP THE LEADER

THE *Universalist Leader* is one of the projects of the Universalist Publishing House. The Universalist Publishing House is a business belonging to Universalists everywhere. In some way we would like to make our people feel that the success of the *Leader* depends upon them.

Do they talk it up? Do they advertise it? Do they frankly tell the editor what is right and what is wrong? Do they send in the news? Do they exhibit patience when things from their standpoint go wrong?

No national religious weekly can be a one man job. If it is, it speedily becomes a personal organ.

We are trying to make a paper people want to read and which, when it is read, feeds and nourishes the religious life.

Are our people doing all they can to pass the *Leader* on, to get new subscribers, to increase the range of its influence?

We believe they are. We want them to keep it up.

* *

HARDLY WORTH NOTICING

THE Associated Press correspondent at Springfield, Mass., put the following dispatch on the wires and it was published in the *Boston Herald*, the *Springfield Union* and other papers:

> Springfield, Oct. 18.—Propaganda reported to have been sent out from the Universalist Convention now in session at Providence has aroused indignation among the delegates to the conference of the National Council of Congregational Churches. The delegates to the convention here declare that it is an attempt on the part of

the Universalists to split the ranks of the Congregationalists.

The material to which objection was made by delegates to-night consists of three sheets, the first of which is labeled "Liberals and Fundamentalists." Others are headed "Come on back home," and "Co-operative brotherhood or socialism."

That about liberals and fundamentalists is the sheet which has caused the trouble. One statement in it predicts an open clash between the liberals and fundamentalists at the Congregational convention here. Some of the delegates to-night received the propaganda with indignation. Others were amused.

The offending statement reads:

"The Universalists, meeting in national convention at Providence this week, intend to clearly define the program of religious liberals. They will follow the lead of the Unitarians in their recent convention. Fundamentalists and liberals are more equal in strength among the Congregationalists, and, at their national council at Springfield this week, there is great likelihood of an open clash."

Delegates here to-night declare that no such clash is impending. They based their opinions upon the vote of the council favoring union with the Presbyterian Church. Prominent Congregationalists stated to-night that the whole thing had been discussed thoroughly in private session before the conference opened. It was agreed then, they said, that no real grounds existed for such a controversy. It would seem from the temper of the delegates to the Congregational conference that the Universalists had mistaken the attitude of the former sect toward the matter, for those assembled here have thus far shown a liberal attitude toward both liberals and fundamentalists.

The statement from the Universalist camp concluded:

"The possibility of Universalists, Unitarians and the liberal wing of the Congregationalists uniting in a program looking toward Christian unity of all liberal Christians is a matter of great moment to be watched closely."

Universalists repudiate, resent and resist anything which would cause division among Congregationalists or any other Christian body. They do not want to profit by schism and they are not such fools as to think they would profit by it.

They are quite free to take pride in the noble Christian work of Congregationalists and many other Christian Churches, do take pride in it and want above all things that the work shall go forward.

While Universalists, like many other Christians, believe in God's perpetual presence and continually unfolding revelation in the world, and while they look for new truth and rejoice in it, they do not consider that the intellectual form in which truth is put is the most important thing.

To them getting the mind and heart of Christ and applying Christianity are the great essentials.

They feel a much closer kinship to the Presbyterian lady who is giving her life to the girls of Doshisha University in Japan than they do to a nominal Universalist who has no use for foreign missions.

They can call the Catholic priest who is with them in their work to clean up a slum, brother, far easier than they can a so-called liberal who gets 2 per cent or 30 per cent out of slum tenements.

Getting the thing stated right is of value, but getting it lived is the absolute *sine qua non* of Christianity.

So with Congregationalists of many shades of opinion pulling together as one team we are in full sympathy. We want them to go on and haul the load for God and humanity.

* *

DREAMS, DEAR DREAMS

ONCE again our leaders have challenged us with a great program. No doubt there will be those among us who will call it a weird dream or a futile vision. Well, what of it? It is no disgrace to be a dreamer of dear dreams. Long, long ago a great writer declared that "where there is no vision, the people perish." Edwin Carlisle Litsey has written a poem rich in meaning, which contains these lines:

That dream ahead is what holds him up
  Through the storms of a ceaseless fight;
When his lips are pressed to the wormwood's cup,
  And clouds shut out the light.

To some it's a dream of high estate
  To some it's a dream of wealth;
To some it's a dream of a truce with fate
  In a constant search for health.

To some it's a dream of home and wife;
  To some it's a crown above;
The dreams ahead are what make each life—
  The dreams—and faith—and love!

To those last two lines we must add another word and that is—work.

Great is the power of wealth, mighty is the reach of science, but greater and mightier and more wonderful still is the influence of dreams, the effect of visions.

Dr. Levi Powers of beloved memory, whose words and friendship meant much to the younger men in our ministry, was right when he said: "Those visions of better things, of a more beautiful world, of worthwhile things you mean to do with your own life, are more important to you and the world than anything else in it. They are gleams of heavenly things that have been given to you. If you follow the gleam you will belong henceforth to the elect of the earth, the few to whom God whispers His secrets, the saving remnant by whose good offices all the more important work of life is done."

The Universalist Church ought to thank God for its dreamers. When Thomas Potter told his neighbors of his dreams of universal salvation they laughed. They told him he would never find a preacher of that faith. Dr. Bisbee tells us that Potter was a "fisherman farmer who could neither read nor write, yet one of those masterful natures who make things without tools, and seem to come to controlling convictions without the usual mental processes. . . . All alone in the wilderness, he saw the vision of a redeemed humanity, and in faith, built him a church, assured that sometime and somehow there would come to him the preacher of the Glad Tidings for all; there would come the leader, who should lead the mighty pilgrimage of humanity up to God." The story of the beginning of the Universalist Church in America is the romantic unfolding of Thomas Potter's great

dream. "Think," says Dr. Nehemiah Dodge, "of that man of the lonely shore, that pioneer of the Jersey wilderness, accustomed to hear the preachers who spoke in his house set forth a Gospel of Love for the few only whom God had elected, and of the wrath for the many whom He had passed by—think of this man saying to the astonished Murray, as they sat by the blazing fire that September evening of the day when first they met: 'And who, it was asked, will be your preacher? I answered, God will send me a preacher and that of a very different stamp from those who have heretofore preached in my house.' "

Back in 1843, they laughed at Thomas Sawyer, and Hosea Ballou the second, and Alonzo Miner, when they dared tell of their dreams of a Universalist college. They smiled in 1855, when Tufts College was opened with Hosea Ballou as its president, with a limited number of scholars and an income of less than a thousand dollars a year. They laughed and called Charles Tufts of Somerville a dreamer when he declared that some day he would have a light on Walnut Hill in Medford. But these visionaries dreamed on and on, and told others of their dreams until here, there, and everywhere throughout the denomination there came a response, and there was built in Medford Tufts College, of which every Universalist may justly be proud.

The same story might be told of the founding of St. Lawrence University, that great college of the North Country. But enough is enough.

The point we wish to make is this: Those early dreamers of our Church united faith and hope and love and work with their visions, and as a result gave to the world the Universalist Church with its message of God's love and man's brotherhood. So also must we not only see the vision of a greater Universalist Church for World Service, but we must combine love, hope, faith and work with that vision if we are ever to make it a living reality. From our knowledge of Universalist people, we know that they will do that. We rejoice in this splendid new program.

"The dreams ahead are what make each life—
The dreams—and faith—and love"—and work.

H. H. N.

* *

PROPAGANDA PAPERS

JOURNALS religious or otherwise which are dedicated to a particular cause or idea, frequently fail. E. T. Raymond discusses this subject in an article in the London *Outlook*, reprinted by the *Living Age*. What he says may answer some queries about various religious journals which are seeking to avoid the faults he points out.

Specifically the *Daily Herald*, the principal organ of the British Labor Party, is on the verge of failure. How does it happen that the second largest political party in England can not maintain a successful organ?

One reason is that the paper harps too much on its mission. Like a Universalist preacher or editor talking every week about the Universalist Church, it gets tiresome.

"If the Co-perative Societies of Great Britain," says Mr. Raymond, "put aside certain sums to equip a factory for making artificial legs, they would be foolish indeed to leave the manager at liberty to turn out skipping ropes instead. But if the same societies decide to finance a daily newspaper in order to promote the interests of co-operation, they would be exceedingly unwise to bind down the editor to talk of nothing but co-operation. The more ostensible money's worth they got, the less the actual value they would receive. For the melancholy fact is that there are not many people who will consent to read everlastingly articles about co-operation, and the only way in which an editor can persuade a large public to read anything at all is by cunningly mixing the powder with much jam."

Men whose business is to recommend a great cause, Mr. Raymond, thinks are ignorant "of things understood by the most vulgar showmen and quacks." By this he means that the general atmosphere of a paper in favor of a cause, with sharp decisive statement when an issue comes up, will do much more good than tiresome iteration.

Another handicap to the editor of a labor journal is the "necessity of respecting persons." "He must solemnly accept everything in the party's program and everybody in the party personnel at face value." "He must never indulge in the joy—one of the finest tonics to a journalist—of jeering at a pompous leader or laughing at a stupid fad. Every plank is sacred. Every fool is immune. Consequently a double dulness afflicts the Labor organ."

From that kind of purely propaganda journalism, conscientious editors and their readers also may well pray, "Good Lord deliver us."

* *

Dr. Lowe at the New York Convention

An editor, a man not easily moved, sends us this: "I wish you could have been at the New York Convention yesterday. Lowe did an incomparably fine piece of work from every angle. The business session had gone on in the afternoon, with more or less acrimonious discussions of minor local problems, until five o'clock. For the last half-hour the president was imploring people not to leave because Lowe's address was still to come. He started in at five o'clock with an audience wearied and restless. In five minutes he had them spellbound, and then in twenty-five minutes he absolutely captured their imaginations, and kindled their enthusiasms, for a great forward movement, and above all for a movement toward a larger fellowship, so that when he had finished they not only applauded and applauded but finally, after at least a minute's handclapping, they rose spontaneously and kept up their applause for another minute or two. Men came to me with tears in their eyes saying that here was a vision of something worth while. Personally, I felt like getting down on my knees and thanking God that he had not only been spared to us but restored to this kind of service, for which he has no equal. I am so athrill with it now, even after a night's sleep, that I can hardly dictate coherently."

* *

Shizuoka Church Undamaged

The General Secretary, Mr. Etz, has received letters from Japan stating that though the Shizuoka church was badly shaken by the earthquake of Sept. 1, it is undamaged.

Cruising Around These United States

I Crusaders at Washington

John van Schaick, Jr.

AT the opening session of the "Citizenship Conference" in Washington, Oct. 13, 1923, I heard singing which made me think of the marvelous congregational singing of the old Germany—everybody singing with fervor and earnestness, men's voices predominating, and a great volume of sound rolling out and up. At the opening session they sang, "O God, our help in ages past," and "Faith of our Fathers, living still, in spite of dungeon, fire and sword," and it almost made the tears come.

In the ball room on the tenth floor of the Raleigh Hotel, I sat at the reporters table where I had a good chance to study the faces. They were the most interested and the most determined crowd that I ever saw gather in Washington. They were real crusaders. Some had crossed the continent. Some were great lawyers. Two or three were strong-looking bishops. All were as earnest and as sure as the old Covenanters.

I must confess that I was lukewarm toward this gathering in the beginning—reluctant to sit through a lot of speeches and be bored and intolerant of the intolerant and fanatical, but I have changed my attitude.

The newspapers have carried long accounts of the speeches to all parts of the country. The volume of the proceedings, for which they are booking orders in 500 and 1,000 lots as well as individual copies, will contain many hundred pages. These delegates insisted on having it as a text book for their work "back home." I can suggest here only two or three things hard to write down in any book.

The speech of Senator Borah on Monday afternoon made one who heard it feel as if he had been among lofty mountains, or traveling over miles of prairie, or looking at the illimitable sea. There was size, caliber, breadth, bigness. There was intellectual grasp and moral courage. No man in the Senate is so respected by his opponents as Borah. It is easy to see why. By the bigness and honesty of his brain and by following his honest convictions at any cost, he compels such respect. If he were not so "hipped" on world relations, he would be our greatest Senator.

Before him were people who were "drys." They had come to arm themselves again for battle with the "wets." Borah took the whole question out of the atmosphere of joke, gossip, personal inclination, and individual liberty where we are apt to keep it, and put it on a plane where no decent man can remain indifferent to it. He wasn't the first man of the Conference to do it, but he was the ablest constitutional lawyer, and the greatest orator to speak. He made clear the proposition that men who want to repeal the eighteenth amendment or modify the Volstead act are entitled to respect as long as they proceed in legal and constitutional ways. He tore to shreds the silly teaching that the Constitution is so sacred it can not be changed and that to suggest change is like laying profane hands on the Ark of the Covenant.

From Borah we learned something about other sections of the Constitution than the amendment dealing with the liquor traffic. There can be no respect for the Constitution, he declared, if we accept the theory that in the emergency of war Congress itself can suspend it. He said that in the treatment of political prisoners there had not been a day in the past six years when the Constitution had not been flagrantly violated. "I should declare myself a whining hypocrite," said he, "to come here and ask you who are convinced and sympathetic, for the enforcement of the eighteenth amendment, and keep my mouth shut about the violation of the first."

Away off on the edge of the crowd I saw two or three black faces of colored delegates. I listened for some reference to their constitutional rights. But Borah was after something else just then. With remarkable clearness and great force, he took up some of the "American Defense Societies" and "National Associations for Constitutional Government," not mentioning them by name, and said that some of their members organize "save-the-Constitution days," load the Constitution with extravagant praise, teach that it is too sacred to be touched, and then, by their personal habits and selfish violation of its mandates in their homes, strike the most deadly blows at it.

Great bankers, men of social prominence and influence, were the real power back of the persistent violation of the prohibition law. They invoked the Constitution to protect their property. The power that made the provisions in defense of property was the same power which made the eighteenth amendment. What tended to nullify one nullified the others.

"The hotbed—the shouting, noisy rendezvous—of lawlessness and of cynical defiance of the eighteenth amendment is among those of social standing, large property interests and the wealthier homes," said Senator Borah. "Without their patronage, their protection and their example the bootlegger would be easily within the control of the law.

"The 'Red' sits in his dimly lighted room, around his poorly laden table, and denounces those provisions of the Constitution placed there to protect property. The 'White' sits in his brilliantly lighted room, about his richly laden table, and defies or denounces the provision of the Constitution placed there in the belief that it would protect the home. I leave it to all good citizens whether it is not true that both are traveling the road of lawlessness, both sowing the seeds of destruction, and both undermining the whole fabric of law and order."

Borah was cheered to the echo. The emotional Congressman Upshur rushed up on his crutches to the platform to seize his hand. Fred Smith, the chair-

man, said he felt he could never make another speech in his life after hearing such a speech. The audience cheered sitting, cheered standing, and then gave "three cheers."

One would think that a report from a resolutions committee would be an anti-climax after such an hour, but not on such a subject, in such a gathering, with political dynamite lying around in chunks and Joseph Fort Newton as chairman of the committee. In fact his resolutions took the front page of the New York papers, crowding even Borah off. His beautiful penetrating voice and magnetic presence captured the audience, and his reading of what was called "A Message to the American People" was interrupted repeatedly by applause.

The practicability of enforcement of the prohibition law has been proved, said the message. Twenty-five million women have been added to the electorate. The nineteenth amendment has come to the support of the eighteenth.

The people of the country should concentrate their influence upon the two groups who make up the main offenders against the eighteenth amendment—social leaders and aliens.

"We challenge those opposed to the eighteenth amendment to come out into the open and have the courage to repeal the amendment if they can and the manhood to observe it until they can"—was one of the striking sentences of the report.

Public officers must neither violate nor tolerate violation. Courts must stop imposing nominal fines. The press in news reports, editorials, and cartoons must stop making a joke of violations. The President must call out every craft flying the flag to stop smuggling. States must do their part. The Federal Government can't do it all. Homes, churches, universities, must teach respect for law.

"Every liberty-loving, law-abiding citizen must stand up and be counted. When the supremacy of the law is challenged, silence acquiesces."

Such were the main points of this history-making document.

There have been the fireworks of men like Rabbi Wise and Governor Pinchot.

Pinchot put the whole thing up to Coolidge to smoke him out, but the silent Yankee in the White House went straight ahead with the day's work, shook hands solemnly with the long line of delegates as they filed by, and went back to wait until he is good and ready to make a public pronouncement, which will be to the Governors on Saturday, Oct. 20, at 3 p. m.

While there is something to be said for the point of view that the Chief Executive is the leader in enforcement as in everything relating to government, the wiser point of view has been brought out repeatedly in the Conference by Commissioner Haynes, Fred Smith, Dr. Newton, and others, that the interest and co-operation of the local community is the one essential factor. "Wake up your own town," "Elect the right kind of local officials," "Do the thing yourself instead of writing a letter to Washington," have been said over and over again.

One phase of the matter which does come up directly to President Coolidge is the vicious system which permits United States Senators to control the appointment of Federal enforcement officers in their respective states.

William Allen White saw the President and then spoke with characteristic frankness.

"If the Senator is wet," said he, "he appoints wet enforcers, or if the sentiment of the state is wet, as it may be in the North Atlantic seaboard states, the Senator appoints wet enforcers and the Governors of these states are tied hand and foot by these wet Federal enforcers.

"The prohibition law can not be enforced by the Federal Government under the system of patronage now prevailing unless the President of the United States does one of two things; either puts righteousness and the fear of God into the wet Senators or breaks with them. Neither alternative is easy. It will require courage, audacity and great political skill in any case. But unless the President uses these qualities Federal enforcement in the East will continue to be a farce, and if it is, the Republican party in the West is lost and so in the nation."

Mr. White expressed confidence that President Coolidge would be able to handle the situation.

In the silent New England President two qualities will be at war with one another. One is his Puritan righteousness. The other is his strong desire to work with party leaders. In my opinion he will never hesitate to do the right thing when he sees it.

The politicians who would like to keep the liquor question out of politics are apt to be disappointed. They will be lucky if they don't have to sign the pledge, wear blue ribbons and take honorary membership in the W. C. T. U. Bryan is leading the new total abstinence movement for government officials. It is causing great amusement, some fear, much anger and many strange oaths not akin to swearing off.

Nobody, however, has sympathy for officials who take the oath of allegiance and then drink illegal liquor.

There are people in our country whose attitude does call for patience and even sympathy from all. They won't get it from one type of Prohibitionist but they ought to get it from Christians. They are the people who think of wine as something pure and good as bread. "It maketh glad the heart of man."

Some of the people who violate the eighteenth amendment are described by John Campbell Haywood in the *Atlantic Monthly* for October, in an article entitled "What Shall We Do about It." Everybody ought to read it.

We can be sure of the success of the Citizenship Conference, of the vast dry majority in the country, of the dangers of nullification, of the duty of all of us to help enforce the law and of our dependence on church, school and home for the creation of a right public sentiment.

Are we equally sure of our duty to seek continually all over the world for more light on this subject? Are we sure that God has made many kinds of people and that we ought to try to understand and love them all?

Washington, D. C., Oct. 17, 1923.

Liberalizing the Fundamentalist Movement

Glenn Frank

ANY one interested in a study of the significant groups in contemporary American life is forced to the regrettable observation that in the Church Bourbon reaction and blind credulity furnish most of the effective evangelism and father virtually all of the widely popular movements, as witness the current fundamentalist movement, which is compelling the Church to squander in guerrilla warfare between its own members precious energies that should be employed in the prosecution of its basic mission. It is nothing less than tragic that liberalism invariably allows itself to be maneuvered by reaction into a defensive position. I have often wondered why Bourbons seem to have so much better sense of generalship than liberals. Perhaps it is because they waste so little time on ideas that they have all their energy left for strategy. However gray-minded they may be in other ways, the standpatters have an uncanny facility for capturing the effective catchword.

It would be difficult to imagine a more nearly irresistible rally-cry than the word "fundamentalism." The man in the street has a veritable passion for "going back to the fundamentals of the thing." He likes to feel that he is "getting down to bed-rock." Whether consciously or unconsciously, the fundamentalist movement, from the point of view of popular psychology, has been admirably staged. The high art of sloganeering is here seen at its best. The fundamentalists have succeeded in giving the liberal and intelligent leaders of the Church the appearance of renegades who are sniping the Church from the ramparts.

The liberal movement in the Church is weakest in its sense of strategy. The right is on its side, but the right is being badly stage-managed. The success of the fundamentalist movement would mean the conversion of the Church into a Hall of Dead Doctrines presided over by Pious Ignorance. The success of the liberal movement would mean the conversion of the Church into an inspiring and energizing force of contemporary civilization. But the liberal movement will not succeed as long as the liberals wage a merely defensive warfare against the detailed contentions of the fundamentalist program. The liberal movement will succeed only when the liberals spend their energies in the organization of a liberal fundamentalist movement that will put the reactionaries on the defensive—a movement that will beat the fundamentalists at their own game of catchwords and mob psychology. All the necessary raw materials for a liberal fundamentalist movement lie ready at hand.

I should like to suggest fourteen points that I think should be included in the program of any such liberal fundamentalist movement. I think that liberal leadership should challenge the Church to do the following things:

I. *Substitute the religion of Jesus for Christianity.* I am not merely playing with words here. Most intelligent folk realize, I think, that three-fourths of our traditional theological doctrine bear little, if any, relation to the religion of Jesus. If Jesus were to return to earth, I doubt that he would be able to recognize either his purpose or his program in the average theological treatise. Hounded free-lance that he was, berated, betrayed, and beaten by the fundamentalists of his own time, Jesus would be ill at ease in reading the theological pronouncements of that over-doctrinized and over-formalized Christianity which has for centuries usurped the place, misinterpreted the principles, and maladministered the influence of his essentially simple religion, which was and is not only personally regenerative, but socially revolutionary.

II. *Make faith a matter of adventure rather than a matter of assent.* Too often faith has been made a synonym for credulity. When some one says that John Smith is a man of great faith, we are accustomed to think that this means that John Smith is a man marked chiefly by the fact that he is willing to believe any widely accepted doctrine provided it was formulated enough centuries ago and its authors look antique enough in the steel engravings. In such a case, it would be more accurate to say that John Smith is a man of great cowardice. The man of great faith is the man who has such confidence in the essential rightness of the universe that he is willing to adventure outside the little circle of the white light of the known that falls about his feet. Throughout history the men of greatest faith have not been conformists, but pioneers.

III. *Preach the gospel of Jesus rather than the gospel about Jesus.* The distinction here is too obvious to require explanation. I want only to record this personal impression: in at least eight times out of ten that I listen to an Orthodox sermon I leave the church with the feeling that I have listened to a man discuss a historical something that happened some nineteen hundred years ago. The gospel about Jesus may be intellectually interesting, but it lacks power to motivate the contemporary world. The gospel *about* Jesus makes a minister the calm expositor of a doctrinal form; the gospel *of* Jesus makes a minister the impassioned advocate of a dynamic force.

IV. *Apply as well as announce the principles of the religion of Jesus.* The mere personal recommendation of the Sermon on the Mount and the Golden Rule does not constitute an adequate message to the modern man. The Church must add to the preaching of abstract virtues and personal spiritual experience an intimate, continuous, and specific moral analysis of all the political, social, industrial, and professional processes of modern society. To-day a business or professional man can lie, steal, take life, and despoil virtue in a thousand indirect, impersonal, and long-distance ways that never occurred to Moses when he announced the ten commandments—ways the moral implications of which it is not always easy for a man to recognize. Now the minister, if he is anything, must be an expert in the moral meaning of modern life. The religion of Jesus must function to-day in a changed world, and it is the business of the Church to show men what the religion of Jesus means in terms of life in

modern America rather than in ancient Palestine.

V. *Ask men to believe only what they can use, only what is true for them.* The religion of Jesus is not a philosophy to be intellectually believed; it is a way of life. To borrow a phrase from educational theory, in the matter of religion we live our way into our thinking more than we think our way into our living. Intellectual assent to a doctrine means exactly nothing to me unless that "belief" actually does something to my character or my conduct. No truth is mine until I have lived it. In a very real sense I can not accept the religion of another. That I am intellectually convinced that it is true does not make it true; it becomes true *for me* only after it saturates me so that waking or sleeping it colors my life. And I am reminded that it was only after his little personal cabinet of twelve associates had been his disciples for many months that Jesus catechized them to find out who they thought he was. He let them come to their conclusion about his character by living and working with him; he did not demand that they hold a certain opinion as a sort of entrance requirement to discipleship.

VI. *Modernize the religious vocabulary.* The men who wrote the books of the Bible used the language-forms of their own time. Religious leadership is not, in the main, following their lead. The Church today needs to scrap its ancient vocabulary and begin to talk to the men of this generation in language-forms and thought-forms that the men of this generation can readily understand without having to leap backward over nineteen centuries and convert themselves into ancient Orientals in order to decode the similes and metaphors that fall strangely on Occidental ears and insulate the religion of Jesus from vital contact with the modern mind.

VII. *Emphasize the use of science by religion rather than the reconciliation of science to religion.* The fundamentalist seems to regard science and religion as two distinct entities, like two prize-fighters who had been striking below the belt and were being asked to apologize and shake hands. Science is not an entity that we can personalize as either devil or deity; it is a compound of a thousand and one specific results. The problem of religious leadership is not that of passing judgment on science as an entity, but the problem of making intelligent use of the new truths unearthed by psychology, biology, and kindred sciences.

VIII. *Dramatize rationalism with ritual and beauty.* It is regrettable that when ministers become rational and liberal in their understanding of the religion of Jesus they tend to denude their church service of that ritual and richness which the human sense of festival and hunger for beauty demand. The average liberal church service does not stimulate the imagination and satisfy the legitimate emotions of the masses. Protestantism unwisely threw away much of its cultural and artistic birthright in its revolt from Catholicism. That there is a basic difference in certain doctrines between the Catholic and the Protestant Church is no reason why Protestantism should renounce ritual and exile beauty from its life.

IX. *Know God as the mind and the heart of the universe rather than as its judge.* To think of God as immanent in His creation, alive and breathing in every atom of His universe, is not a reversion to primitive pantheism that peopled the world with a medley of gods, turning tree and stone and waterfall into a divinity; it is not an atheistic attempt to materialize the spiritual, but rather the spiritualization of the material. It does not even preclude the personality of God. I do not know where *I* am in my body. I am in my hand when I want to lift something. I am in my tongue when I want to speak. My mind and imagination travel through the lead and wood of my pencil, flow in the ink of the pen, or crawl along the metallic bars of my typewriter as I write. And yet I am a personality. I can approach a God who is in like manner the mind and heart of the universe as I could never approach a God who was patterned after an Oriental despot and functioned primarily as a police judge.

X. *Make the Church the voice of the living as well as of the dead prophets.* The Hebrew race holds no monopoly on inspiration, and prophecy did not die with Isaiah and Micah. Mr. Wells was no impious iconoclast when he suggested that we should bring together a new "Bible of Civilization." We need such a synthesis of the modern mind's reachings after ultimate meanings not to supplant, but to supplement, the Bible.

XI. *Break the chains that now bind the Church to the State.* We have been under the delusion that we have effected a separation of Church and State. We have not. We have *de jure* separation, but *de facto* union of Church and State. In times of crisis, when the State barks, the Church barks, and straightway begins to hunt with the pack. Let war be declared, and the Church makes its God the ally alike of Pershing and Hindenburg.

XII. *Define sin as anything that hurts life rather than something that offends God.* Only so can sin become, in the mind of the average man, a moral rather than a legalistic issue. A God worthy of the worship of intelligent men does not spend His time nursing His dignity and watching for infractions of a set of rules. He is pained only when something poisons or prostitutes His handiwork.

XIII. *Make the "scheme of redemption" take into account institutions as well as individuals.* The religion of Jesus has something to say to society as well as to the soul. It is as much concerned with the reconstruction of the social order as it is with the redemption of the individual. In the mind of Jesus there was no contradiction between personal and social religion. There is no such thing as the "spiritual" gospel and the "social" gospel being offered to mankind as alternatives.

XIV. *Merge the sacred and the secular.* Traditional theology has blighted life with a dangerous dualism that has made religion consist in the doing of special things. The religion of Jesus is not the doing of special things, but the doing of all things in a special way. Spirituality is not "a something" that life uses; it is the tone and quality of life as a whole.

I offer these as suggestions only, not as a complete program. I have left out many really fundamental things. I have been interested only in suggesting a method of approach.—*From the Century Magazine.*

Alexander Duff

A NEW series of biographies projected by a responsible publishing committee or firm is always a notable event in the world of letters, and biographies of men of religion are notable events in the Church.

The Student Christian Movement of Great Britain and Ireland and the United Society for Missionary Study are publishing one volume lives of missionary leaders, especially written for the general reader. The second volume of the series, of which three will be published a year, is "Alexander Duff, Pioneer of Missionary Education," by William Paton.

Mr. Paton is acting secretary of the India Missionary Council, and says frankly that there is no new light to be shed on the life of a man like Duff, fully set forth in large and complete biographies, "except in so far as the course of events in itself proves a man's work or makes clear its strength and weakness." Because he is able to study Duff against the background of general history and make clear his relation to India in one of the most thrilling eras of its history, as well as because he is able to put a great dramatic human story in a moderate compass and available form, and in a fascinating way, this book is justified.

Not the least interesting chapter is "St. Andrews under Chalmers"—the story of the old university and university town to which Duff went, when an evangelical came to it. The Scotch use the word evangelical for one with burning zeal, one with broad human sympathies, as contrasted with "moderates," or dry-as-dust theologians and job fillers. What a mighty personality like Chalmers could do with a crowd of young fellows going into the ministry is vividly portrayed.

"Instead of the accustomed dry-as-dust utterances that the aged lecturers read from yellowing pages, here was live, creative thought, the actual contemporary labors of a great mind which invited the co-operation of others. 'An indescribable impulse was excited and sustained among the students. There was not a latent spark of intellectual enthusiasm in any breast that was not kindled into a glowing flame. It was impossible not to follow where such a leader led the way, and with many, as with himself, the pursuit became a passion.' The Moral Philosophy class became a joint venture in the search for truth. Not the least remarkable thing about the new professor was his absolute honesty in intellectual matters. . . . His reverence for truth and his intense belief in its 'whiteness' made the shoddy and superficial methods of the propagandist seem not merely unworthy, but utterly unnecessary and irrelevant in his eyes. It is impossible not to see in Duff's later life and work the influence of Chalmers' vision of truth—philosophical, scientific, and revealed—as one great whole, its parts fundamentally and essentially inseparable."

The influence of Chalmers led also to the organization of a society for the study of foreign missions. Chalmers himself had taken the presidency of the St. Andrews Missionary Society soon after his arrival, and this put new life into a dead organization. From his study and the interest excited by it and through the death of his room-mate called as a missionary, Duff became a missionary himself.

Going to India in 1829 was a different thing from taking the liners of to-day. Duff and his wife were from October to May making the voyage, were shipwrecked twice and lost nearly all their personal property.

The most important part of this biography is the account of Duff's landing in a new country and starting missionary work. Hinduism had a powerful hold on India and the Brahmins, or ruling class, were influential everywhere. Duff wisely started out by studying conditions and the work of missionaries before him. Soon he decided to abandon one plan made for him in England, which was to go out into some country district around Calcutta. The city itself he decided was the place—the great center, where the masses congregated and the leaders were to be found.

The missionaries before Duff had preached in the street, using the vernacular of the people, and had started elementary schools also in the vernacular. "Converts were obtained here and there, but they were often orphans, or drawn from the outcastes, and almost no Indians of the kind who could themselves become leaders and teachers were converted. Bengal Christianity was not only small and feeble, but it was not self-propagating. Not only in Bengal but even in South India, where missions had been longer at work and more converts had been made, the system and inherent power of Hinduism remained unaffected. The converts came from the outcaste and other classes on which the Brahminical system had least hold. Units were detached from the Hindu mass, but the mass remained unimpressed."

Duff did not intend to get caught in any such missionary machinery. He devised a scheme of work which met the opposition of practically every missionary group in India, the venerable William Carey being a notable exception.

"What was Duff's plan?

"Put very briefly it was to use Christian education, carried eventually to the highest level, and given through the medium of English, as the great instrument of the assault upon Hinduism and of the presentation of Christianity. The choice of this policy involved not one but two critical decisions. The first was to make use of higher education as a missionary instrument. The second was to give that higher education through the medium of the English language. It is one measure of the greatness of Duff that a method which is now universally used by almost all missions in India, and which it has probably never occurred to many people even to question, should have been conceived and carried through by this one man at the very outset of his career."

"By Christian education Duff did not mean solely education in religious ideas, narrowly conceived. He did not, that is to say, regard those subjects as alone coming within the scope of 'Christian education' which are related to the Bible and to the explanation

of Christian truth. To him all truth was one, and Christianity in his view had everything to gain and nothing to lose by the teaching of truth in any realm whatever. On the other hand he did not regard as Christian education an ordinary secular higher education with the addition of a period of Biblical instruction each day or each week. To him Christianity —the revelation of God, man, and the world contained in the life and death, the teaching and personality of Jesus Christ—was the center of all truth, the explanation of the scattered fragments of the world's learning, the key to all mysteries, the consummation of all knowledge."

Brahminical Hinduism at one extreme and educated agnosticism at the other extreme fought Duff tooth and nail. Their bitter opposition was clear testimony to the influence he exerted. He was convinced that if he could get young Indians to study modern learning, history, philosophy, literature, natural science, he would not have to say anything against Hinduism. It would seem childish to them. The account of his success along these lines is fascinating.

Duff chose English as the medium for his higher education against the claims of Sanskrit and the claims of Bengali or the vernacular, against the views of the government and against the judgment of the missionaries. But if he had chosen Sanskrit, he would have been unable to give modern science and literature, and if he had chosen Bengali, he would have been still further restricted.

Ram Mohan Roy, founder of the Brahma Samaj, a Hindu Theistic or Unitarian society which had close relations with English Unitarians, helped Duff start his school. It was a great success. The following paragraph shows Duff's own breadth of view almost one hundred years ago:

"Duff found another helper in Mr. Clift, who had been a fellow-passenger of his on the Moira. This man, after the failure of the commercial firm to which he was attached, joined Duff and was given charge of Takee, while he worked out, with Duff's collaboration, an elementary treatise in economics for the use of the Bengali students. Duff's own mind must have been full of memories of Chalmers' lecture-room at St. Andrews as he worked at the new textbook. There are still people who would regard the teaching of economics as a misuse of a missionary's time, so that we need not be surprised to learn that this new departure of Duff's was formally condemned by his home committee. This is an interesting sidelight on the astonishing degree to which Duff surpassed the missionary conceptions of his day, and also on that fearless faith of his in the value of truth—all truth, of whatever kind—to which we shall have occasion to refer again."

His early converts were among the intellectuals and the aristocrats of India, in striking contrast to the few outcastes the earlier missionaries had gathered in:

"What remarkable personalities, what pillars in the Indian Church, are included among them! Krishna Mohan Banerjea, Gopinath Nundi, Mohesh Chunder Ghose, Anando Chand Mozumdar . . . are the glittering stars in the firmament of the Indian Christian world. It was something wholly new for North India no longer to see orphan children picked up anywhere, outcastes, beggars and cripples becoming members of the Christian Church, but in their stead scions of the noblest houses. . . . The present writer whilst at Calcutta had an opportunity of conversing with several members of these distinguished families, both Christian and heathen, concerning the marvelous period of Duff's activity. They were unanimous in asserting it to be a time wholly unique; they stated that in the highest circles Christianity became the subject of the most animated and most interested discussions, that every family had to face the conversion of its most able and gifted members, and that an excitement and a tremor swept through Hindu society such as had never been experienced before—nor since."

"Duff had seen a new missionary method adopted with triumphant success, he had been no mean factor in the development of a government policy second to none in importance in British rule and he was still only twenty-eight years of age."

Exceedingly profitable also to those dealing with foreign missions is the clear, concise narrative of Duff's experiences on his first visit home.

Church leaders were interested in strengthening the church establishment and nothing else. A pompous board attempted to rebuke Duff for speaking in an informal meeting without getting their permission. Here as always strength, courage, candor won the victory. We have the story of a home work for foreign missions done with amazing success, "by a man in bad health racked continually by the returning jungle fever."

At first glance it seems far-fetched to include a chapter on the disruption of the Scottish Church in 1843, but we soon see how interested Duff was even as far away as India, and how the split reacted on the work there. This is by no means the least interesting part of the book.

The last six chapters are on: "A Diversity of Labors," "Scotland, America and Indian Reform." "The Mutiny—Farewell to India," "Last Years," "The Christian Educationist," "The Man Himself." The book has an index, which is a necessity to such a work.

Duff gives his own conception of a missionary when he hears of Chalmers' death. He says of him: "Though not a missionary himself in the ordinary technical use of that term, or even no very active member of any missionary board or committee, in all that constitutes the real grandeur of wide, all-comprehending, God-like philanthropy, he has been for years the leading missionary spirit of Christendom."

In the Indian Mutiny of 1856, Calcutta was not the scene of massacre, but a terrible panic spread over the city. Duff and the other missionaries were urged to leave, but foreign and Indian alike refused. He took the lead in measures for defense, but "it should also, however, be recorded that Duff did not fall into the temper of mind which so easily besets a member of the small white community in India when there is trouble abroad—a blind hatred of all things Indian and a purely racial determination to preserve the white ascendancy. For instance, in a letter full of tragic stories of horror and massacre, he goes on to

record how 'a poor wailing British child, found exposed on the banks of the Jumna, beyond Delhi, by a fakir or religious devotee, was taken up by him and brought to Kurnal, after being carefully nursed and cherished for several days.' "

When his health at last forced him to leave India, Bishop Cotton said of him: "Arriving here in the midst of a great intellectual movement of a completely atheistical character, he at once resolved to make the character Christian. When the new generation of Bengalis, and too many, alas! of their European friends and teachers, were talking of Christianity as an obsolete superstition, soon to be burnt up in the pyre on which the creeds of the Brahman, the Buddhist and the Mohammedan were already perishing, Alexander Duff suddenly burst upon the scene, with his unhesitating faith, his indomitable energy, his varied erudition, and his never-failing stream of fervid eloquence, to teach them that the Gospel was not dead or sleeping, not the ally of ignorance or error, not ashamed or unable to indicate its claims to universal reverence; but that then, as always, the Gospel of Christ was marching forward in the van of civilization, and that the Church of Christ was still 'the light of the world.' "

Mr. Paton's chapter on Duff the Christian Educationist deals frankly and fearlessly with conditions in India to-day. It is of especial value in laying down principles which should underlie missionary work:

"Yet there is an essential similarity between the crisis which Duff met, and the crisis we have to meet to-day. He came to India when the ancient Indian systems of government had crumbled into ruin, and the terrific forces of the modern world were just beginning to break in upon the Indian people. He determined to make a great effort to capture the mind of the Indian nation for Christ, for he knew that there alone lay power and life. We to-day are, without doubt, witnessing a rebirth in India. There is in the present patriotic movement a reality of moral power which is deeply impressive to the Westerner who views it from without. Along with certain negative elements there are certain constructive forces at work, and there are thousands of young Indians who are ready and longing to spend themselves in the service of the motherland.

"How are we, who believe that Jesus Christ is the Way, the Truth, and the Life, to show him forth to this new and tumultuous and enquiring India, so that he may be seen not as of Britain or of the West, but as the Son of Man?

"Christian education is as important to-day as it ever was, but it can not in the future occupy that large space of the whole Indian field which has been allotted to it in the past. There is only one way in which it can continue and even increase its service to India, and that is by compensating for decreased quantity (not only relatively to the whole but also absolutely) by improved quality. There are enough first-rate missionary educators in India and there is enough vision and faith to make the Christian contribution to education more notable to-day than ever before. But this can only be done if the bravest counsels prevail. Institutions will have to be united, and some old traditions broken, and every step taken that will help to produce what India is crying for to-day—education which makes for true character and prepares for life, and is so instinct with the spirit of Christ that his message is conveyed to all who come within its sphere.

"There is need too for men and women to work in close contact with the great masses of Indian student life, perhaps using hostels or clubs as their medium, but largely free from routine duties so that they may be able to exercise the ministry of friendship.

"India presents innumerable points where intelligent social service is needed, and there are few ways so good as that of practical service for demonstrating the real spirit of Jesus Christ. The great outcaste communities, with their illiteracy, debt and destitution, are a challenge to-day to every Christian in India to show how economic redemption and the spread of sound rural education can be interpreters of Christ.

"Perhaps most of all the present hour calls for a truly Indian Church, able by its own spontaneous Christian initiative to show Jesus Christ to India. In the end India will only be won by religion, and Christianity is above all things the breaking into human life of a new and divine Life. We have already won more of the mind of India than of her heart. Men are willing to take the teaching of Jesus as a model where they are not willing to surrender themselves to him in love and adoration. Only an Indian Church, renewed and strengthened by the Divine Spirit, can so move Indian hearts."

Our Changing Sunday Schools

Mrs. Arnold S. Yantis

GREAT changes are taking place in our ideas as to the meaning and methods of religious education.

Twenty years ago most of us had never heard the words "religious education." Our idea of the aim of Sunday school instruction was that it was to impart knowledge about the Bible, to teach Bible texts and stories, and to teach the creed of the Universalist Church. We tried to show how superior our doctrine was to that of any other denomination. Many of our Sunday schools did not use graded lessons and there was little uniformity in the doctrinal teaching. Some teachers were as Calvinistic in their teaching as Murray. Some as Unitarian as Hosea Ballou.

This condition and this kind of teaching still exist in many of our Sunday schools to-day. We are obliged to use untrained teachers whose ideas of Sunday school work are vague, and who teach for the most part as they themselves were taught.

Although I can not fully agree with all Dorothy Hall said in her article in the *Leader* of Sept. 29, her question, "Dare we send our children to our own Sunday schools?" is a very pertinent one.

The fundamentalists are teaching thousands of children to believe in the virgin birth, in a literal interpretation of the story of Jonah and the whale, Adam and Eve, the Genesis story of Creation, and other Bible stories which we Universalists know were never intended to be taken for literal truths. They are teaching that it is impossible to believe in both God and evolution.

Are we evading these questions in our Sunday schools, or are we teaching our children that there can be no conflict between science and religion, as both teach God's truth?

I have been giving a series of five minute talks in our Sunday school on a very simple interpretation of the development of life from simple forms to those more complex, from lower to higher life, as we are taught in our colleges. When I began to tell the story of man coming down from the tree tops, walking upright, and living in caves, I found the children quite bewildered. "Adam," they said, "was the first man. God made him out of dust and made Eve out of his rib."

Nor could I contradict them without reflecting upon their teachers.

When I was in Cornell University I saw students in biology turn away from religion entirely because they had had only this kind of teaching in Sunday school.

Personally I feel that my science training in a great university has given me a larger, broader, far more beautiful conception of God than I could possibly have had without it.

Let us try to make our teachers in our Universalist Sunday schools see that the only teaching worth while is that which transforms life.

What are the real problems in the every-day lives of our boys and girls? Are we touching them? Are we building character? Are we teaching honesty, truth, reverence?

I heard a statement made a few days ago at our Sunday School Convention here, that last year there was more money stolen by children under twenty-one in this country, than all we raised in all our Liberty Loans.

We have in our hands a great task. Are we applying our lessons to life? Are we teaching the difference between honor and dishonor, the value of honest work no matter what it is, the great need in the world for Christian service? Are we preparing our children for the temptations, the burdens, the sorrows of life?

Are we making Jesus real to them, a real boy like themselves, who had brothers and sisters as they have, who worked and played and studied and grew up into a great, a brave, a heroic man, humble and poor, but giving his life for others? Children are naturally imitative. Can we make Jesus so real to them that they will try to live his life?

And finally, are we bringing our children into a conscious relationship with their Heavenly Father? Are we opening to them the vast treasures of the Father's love and care? Are we showing them that our food, our clothes, our homes, everything that we have, come to us from God? Beauty, life, love, are all His gifts.

If we can bring the little, eager, searching child into this close relationship with God, so that he will feel Him, and know Him in all he thinks and does, then truly are we giving religious education in our Universalist Sunday schools.

With the Congregationalists at Springfield

WE rolled away from Washington at one o'clock, after laying away the body of an old friend in the golden glory of a perfect October day.

We rolled away from New York on the 11.15 p. m. Boston Express after a happy dinner with other old friends and some illuminating talk from one of our wisest college presidents.

We woke up in the railroad yard at Springfield in the gray of the morning and had our coffee at the counter, where "Joe" was a little irritable, but where all the other waiters were in high spirits and making merry at his expense.

The morning paper put us in good spirits also by an interview with Dr. Samuel C. Prescott, head of the Department of Biology and Public Health at the Massachusetts Institute of Technology, who was made to say that "coffee may be regarded as the servant rather than the destroyer of civilization," and "it is a beverage which properly prepared and rightly used gives comfort and inspiration and augments mental and physical activities."

Thus augmented, comforted, and inspired, I sallied forth to see Springfield.

A bracing morning walk, before the town was up, took me over the Hampden County Memorial Bridge. It was clouding up for a rainy day, but a beautiful morning light was on the old Connecticut River. On each of the main towers of the bridge there is a tablet commemorating the men of Springfield and Hampden County who have rendered historic service—the men and women of the Great War, the Spanish American War, the Civil War, and the American Revolution. But I lingered longest over this:

> Memorial to William Pynchon, who in 1636 led the first colony of settlers to this river in the Massachusetts Bay Colony, and to his son John Pynchon, soldier, magistrate, and citizen, who, after his father's return to England, sixteen years later, was for half a century the important man of a region ever widening.
>
> In recognition of the strong men and women who endured "the appalling loneliness of the wilderness."
>
> Hardship was ever their lot. In home, field and meeting-house the gun was near in ceaseless guard against Indian attack. Constant was the vigil kept during the six Indian wars which ravaged the New England colonies from the outbreak of King Philip's War in 1675, when Springfield was burned, until the treaty of Paris in 1763.
>
> Honor to those whose heroic fortitude cleared the path for the generations to come.

Not only the man who stands "on the bridge at

midnight," but the man who stands there in the early morning light has a chance to see the shadowy forms of those who are invisible in the rush of traffic or the full glare of the working day. In historic places and at quiet hours one can realize better the debt we all owe to the pioneer.

Back on the Springfield side of the river we headed for the tall Campanile which marks Court House Square, and forms one of a "municipal group" as fine as anything we have in America. Here the Congregationalists of the United States, spiritual descendants of the Pynchons, the Brewsters and the Bradfords, were holding the twentieth regular (biennial) session of their National Council and the annual meetings of affiliated societies.

The old First Church, a beautiful, dignified, simple colonial structure, stood on the western side of the square. It was not yet opened as I walked by, but the janitor was just opening the doors of the huge auditorium. I went in and descended to the basement where I had "the exhibit" to myself.

Nobody need say to me again that only Catholics will take time and energy to serve the Church. These Congregationalists have done a remarkable thing in this exhibit of denominational activities. They had room enough and used it admirably. In the center section they had placed chairs, stereopticon, and a moving picture machine, where every afternoon they had a picture hour, a story telling hour, an hour of dramatic representation, with a new program every day.

Of the exhibit in twelve booths, I can give only the titles: "What the Congregational Enterprise Is," "The Children's Corner," "Every Hour a Doctor" (the story of medical missions), "Every Hour a Teacher" (the story of Congregational educational projects), "Every Hour a Preacher" (devoted to the question of salaries of 5,781 Congregational pastors, annuities and relief), "In Other Tongues, or Foreign Missions at Home" (like the work at Ellis Island), "Every Hour a Builder"(denominational machinery which has built 5,343 churches and 1,472 parsonages since 1853), "Every Hour an Employer" (or the church as an employer with an annual budget of $17,000,000, a salary list of $7,000,000, a property valuation of almost $124,000,000 and invested funds of $14,519,-398), "Every Hour a Social Worker" (or denominational social service), "How One Church Did It" (an exhibit of the way the East Weymouth, Mass., church made its people believe in missions), "Every Hour a Publisher" (or an exhibit of the use of printers' ink).

The last booth was fitted up with big arm-chairs, made cosy, and devoted to "talking it over," asking questions, and having a cup of tea.

Every booth in the exhibit had a table full of interesting literature devoted to its own specialty.

Then there was a book for free distribution devoted to the exhibit as a whole, with blank spaces in which visitors may write down "Thoughts," "Items of Interest," "Prescriptions," "Notes and Comments," "Copy," or any other remarks.

The whole thing is well done. They must have an advertising manager worth $100,000 a year, and he must have a check book signed by some responsible person in blank. It was cheering to see a church task performed with the efficiency popularly supposed to belong only to big business or twentieth century social service.

The Springfield morning papers were full of the Council. Harry Emerson Fosdick and Sherwood Eddy had packed the auditorium the night before, and Fosdick had given them a slogan: "Take Christ in earnest." Eddy had brought them up cheering with his cry, "Labor has spoken against war. Has the Church declared in no uncertain tones that there shall be no more war?"

After brief morning business of the Council, where Washington was picked out as the place of meeting in 1925, and after devotional services led by Dr. Stocking, the Congregational Publishing Society and the Congregational Education Society held a joint meeting which made us realize the extent of the work carried on by the printed page. Prof. Luther A. Weigle of Yale, chairman of the Committee on Publication, laid down these principles of work:

1. We are religious educat'on publishers, not general publishers.

2. We will not accept for publication manuscripts outside our field which we know will sell and make a good profit. We will accept some manuscripts which will not sell and will involve a loss, because they are needed.

3. We are not fundamentalists. We are not liberals in the sense of accepting simply the ethics of Jesus. We are evangelicals employing methods of history and scho arship.

4. We give material based on tested experience.

Breaking away to go over to the Woman's Missionary Meeting at the old First Church a few yards away, I was just in time to see the "Y" girl from Mt. Holyoke College introduce some of the foreign students of that institution—girls from China, India, Japan and Turkey. The Chinese girl was going back to do settlement work with the factory workers of Peking. The Japanese girl was the daughter of Danjo Ebina, president of Doshisha University, whom I met in Kyoto last February. The Indian girl told us that Hinduism in its new form does not support the caste system, and that Gandhi once said, "If Hinduism supported caste, I should call myse f Christian."

Mrs. Franklin Warner followed, reporting on a cruise around the world. "We teach a God of love and righteousness," she said, "as He has been revealed first to the East and then to the West in Jesus, a God who requires of His children that they exhibit brotherly love and sacrificial service." She is well worth going some distance to hear.

Hurrying away to Boston on an early afternoon train, I resolved to clean up and go back Friday for the all-day sessions of the American Board of Foreign Missions, in whose work I became deeply interested on a cruise around the world.

It was a memorable Friday made up of addresses from men just back from the foreign field.

Rev. Samuel H. Leger of Ch na emphasized the fearless search for truth of the Chinese Christians. "They feel that many things which Western Christians call essentials are non-essentials," said he. "At any

cost they want essential truth. Shall we ever block the way?"

Rev. Hilton Pedley, D. D., of Japan, said that there were four tests of an advancing Church: First, the statistical test, the least valuable. Half a century ago there were practically no Christians in Japan—now 150,000 Protestant Christians of whom 24,000 are Congregationalist. They have school and college property worth $6,000,000, church property worth $4,000,000, and 50,000 children in schools.

Second, there is the test of impact, impression or dent. The Emperor and Empress contributed $25,000 to the International Sunday School Convention three years ago. The speaker of the first House of Representatives that ever met in the country was a Christian and member of a Presbyterian church. The man responsible for the bill forbidding the sale of tobacco to minors and the other bill forbidding the sale of liquor to minors was a Christian. Of the two outstanding leaders in the liberal movement in politics one is a member of the Christian church, the other the husband of a Christian, and sympathetic. Christians started the first orphan asylum and the first kindergarten in Japan. Christians are the leaders of the labor movement.

No more interesting meetings can be imagined than those of to-day, when men fresh from the mission fields told their experiences, hopes, fears, problems. China, India, Africa, Ceylon, Turkey, Greece—all were represented.

A full report of course is impossible. Some were real orators. Others were not. But all had the eloquence of intense conviction and an interesting story. Here are a few striking passages:

From a missionary in China: "Who are the great men of the West? Wellington, Bismarck, Napoleon. Who are the great men of the East? Gautama, Mohammed, Confucius, and Jesus Christ. What can the West do for the East? Send Christ encrusted with superstitions. What can the East do for the West? Give back the Christ free from dogma."

From a missionary in Turkey: "My closest friend in Constantinople was an editor. For weeks he had been hurling invective in his paper against the Kemalists. When they marched into Constantinople, he did not hide like thousands, but stood in the street. He was made prisoner, sent to a Kemalist center and released in the street. The populace tore him limb from limb. What I see is not simply the savagery of that mob. I see the courage of that man." "The Turk has a capacity for independent thinking. He has courage." "God's spirit of love and good-will is working everywhere." "Turkey has sent to the Boy Scouts of America for a Boy Scout leader and to Columbia University to borrow John Dewey to organize education." "No longer can missionaries go into Turkey with special political privileges or posing as representatives of Powers which protect political minorities from without. They must go in the spirit of brotherhood."

By unanimous vote the Council decided to raise five million dollars for benevolences this year—more than ever before in their history. This includes of course the budget for foreign missions.

Forty-eight new volunteers were sent out the past year to the foreign field.

There is vitality still in Congregationalism.

J. V. S.

Opening Days at Providence

Dorothy Hall

As this report closes two days have been devoted to religious education at Providence. The General Sunday School Association is in session.

Attendance, always small on Saturday on account of the difficulty of ministers and teachers being away from their own services, increased rapidly Sunday afternoon. Every train brought delegates. The beautiful historic old First Church which had been comfortably filled Sunday morning was well filled Sunday night.

The two opening days came to an end with a platform meeting. The Rev. Francis W. Gibbs presided, the large choir of the First Church furnished beautiful music, and two strong addresses were delivered.

The Rev. Hazel I. Kirk, recently returned from our Mission in Japan, gave an inspiring address on "East and West in Universalism.' She began by declaring that Rudyard Kipling in his oft quoted statement that "East is East and West is West and never the twain shall meet" has sowed a very unhealthy seed, and that while she admired Mr. Kipling as a poet she had no respect for him as a seer, because today those words were being proved untrue. East and West are meeting now on common ground. The East means to many people a land of mystery and fascination, but it is made up of men and women not so different from ourselves. And Japan has rapidly developed a strong international consciousness.

Miss Kirk went on to speak of the great contrast between the life in Japan to-day and that of seventy years ago. Up to fifty years ago signboards covered Japan from one end to the other warning against the Christians and forbidding them entrance to the country. The terms enemy and foreigner were synonymous. Christianity has never received a royal welcome in Japan, it has really only been tolerated. But we are at least free to speak our message so long as we say nothing against the government and the emperor.

The great change in Japan has been felt in many directions, in customs, dress, architecture, modes of conveyance and in ideals and ways of thought. The calendar has been changed to correspond to the calendars of the western countries. European dress has come and come to stay; nearly all business men wear European clothes at least in their offices, and the price of Japanese clothing has gone up tremendously in the last few years. Japanese mothers declare that they can dress their children in European clothing for one-third what it costs them to buy Japanese clothing. Foreign food is being rapidly introduced and western

music is very popular. Schumann-Heink, Kreisler and Elman have given concerts to Japanese audiences in the last year and have found them most appreciative. Even the Buddhists have adopted many of our Christian hymns and have set Buddhist words to them for use in their services. Athletics have become the vogue and the very language is changing, many English and American words having crept in. All these changes are sign-posts on the road of Japan's progress.

Christianity has had a strong influence in many of these changes. As a minor instance, the word for love, which has always been associated with illicit affection and the geisha system in Japan, has been taken over by the missionaries and used in the Christian sense and has become one of the best loved words in the Japanese language. Our greatest contribution has been the influence of the Christian home; the example of Christian families has gone far to revolutionize home life all over Japan.

Universalists have not had as great a share as we could wish, but we have done our bit. Our contribution is just as real and just as vital, although smaller than those of other denominations. We are to-day in a position to do more for Japan than ever before. Japan's heart is more open toward us to-day. The recent disaster has given us a great opportunity. We have lost very little in comparison with other Missions. Even our native workers and the people who attended our church were spared.

There is great hunger for spiritual truth in Japan to-day. They are trying hard to satisfy their souls. Although a comparatively small part of the population are Christians it is understood that the proportion of secret Christians is far larger. This is often brought home at the death of a prominent man who asks at the last for a Christian burial and who, it is found, had been reading the Bible in secret and studying Christianity for many years. The church members that we gain are mostly individual recruits, seldom a whole family. Very often the Japanese who becomes Christian has to endure the antagonism of his own family and practical social ostracism. As a result they take their Christianity very seriously in Japan. In one instance where a passenger in a street car lost a sum of money and the conductor refused to allow any one to leave the car until he should be searched, a boy who declared himself a Christian was allowed to pass without further question. How often in this country would the simple statement "I am a Christian" be taken as a guarantee for honesty?

It is estimated that 95 per cent of the graduates of the universities in Japan go out into the world without faith in any religion. This is our opportunity. Out of the ashes of our old church we shall build a finer and more beautiful center of service, a church to express in concrete terms the faith which has come to us naturally and has cost us nothing. Shall we not give them the chance of paying their heavy price for it if they consider it so worth while? There is no East and West in Universalism.

Judge Roger S. Galer spoke eloquently on "The Progress of Religious Education." He said in part: It is a pardonable enthusiasm which makes us believe that all change means progress. There is, however, a reasonable doubt as to whether we shall progress at all. Scientists tell us that bad traits reproduce themselves as well as good traits. A superficial study indicates that man is rising. In some respects he unquestionably has made progress. As to whether the average man of to-day is higher than the corresponding man in the days of Pericles, we need not decide. One thing we know is that the Dark Ages submerged the classic glories of Greece and Rome. We are sure that progress, if such there be, is not uniform.

Nor is there uniform progress in education. We have a complex civilization which calls upon us to adapt our education to its especial needs. Our education must be in harmony with our national needs, our intellectual capacity, our social conditions. It must take into account our national aspirations.

Beyond this, however, religious education is dealing with some unchanging things. Human nature is much the same everywhere. In our own America we can safely assume all men are much alike. The great exception is the raw immigrant unable to speak our language.

Catholics with larger attendance and their strict discipline have achieved success in their religious education. In the Protestant Church we face these difficulties:

1. Only a small percentage of Protestant children attend church schools. Parents are ignorant or indifferent and do not compel attendance.

2. One hour a week is too limited a time to give to this important subject.

3. In the third place our instruction is and has been woefully inadequate. Sometimes it is worse than none at all. Teachers often are young, inexperienced, with no knowledge of either subject matter or of methods of instruction. They have no psychology, no materials or aids to instruction, and no separate class rooms.

And it is true that in Universalist Sunday schools or church schools, a medieval theology has been taught with all of its blighting, withering, deadening effect. This matter has distressed all who were intelligent enough to see and realize what was happening. Worst of all, there has been general despair about changing such conditions.

Now, however, a change is coming. With changed methods of social study, survey and diagnosis a change has come in church school instruction. We have proceeded but a little way along the new path, but we are studying.

In some sections, the day school has been an obstacle. There has been compulsory reading of the Bible and instruction in connection with it from the evangelical standpoint—a thing utterly foreign to American ideals.

Nor have we had any sound psychology. In the past ten years numerous books on religious psychology have appeared, but none were based on experiment. To a large extent they were based on theory.

Absolutely fundamental for religious education from a Universalist standpoint are correct theology and correct psychology. It is amusing to watch brave attempts in the Orthodox Church to reconcile the irreconcilable and reform the impossible.

Our whole philosophy is different. In our education we appeal to different qualities. We make no use of fear. The universe to us is not the sport of a divine whim nor the object of divine anger. To Universalists the universe is a school under Divine Love in which man learns the great lessons of life and conduct.

With a great philosophy and faith our Church has not been mindful of the necessity of creating an adequate religious literature. We have had to depend on the Liberal Congregationalists, the Unitarians and to some extent on other sources. I do not despise our brave beginnings, but I affirm that the creation of good text books is our most imperative need in religious education. There can be no progress until we get them. Until such a literature appears, we shall be without proper guidance.

We must adapt our religious education to a changing world and a changing Church. We have a socialized gospel and an institutionalized Church. We must fit children to serve them and society through them. We must create socialized citizens. Men belong to the group. They must be trained to perform their duties as members of the group. We must train our children to adapt the Church to the needs of laboring men as well as all other men. The Church to-day is in sympathetic relations with the associated charities, public health movements and other welfare agencies. The church school must educate for this service.

There is a liberalizing of theology in all the churches. We must help on this noble work. We must change methods as life changes. What fills us with cheer is that people are awakened to the fundamental importance of this subject.

We must look ahead and plan ahead. Unless we do our duty the world will approach a time when its destinies will be in the hands of men who never saw a church, who never heard a prayer and who never felt a pang of conscience.

The Sunday Morning Service

The Rev. Fred Atkins Moore of Brookline, Mass., preached a strong sermon Sunday morning from the text, "Suffer little children to come unto me, for of such is the kingdom of Heaven." We should strive, he said, to see the whole task of religious education in its whitest light and largest proportions. Boys and girls at their best are possessed of lovable and splendid qualities and they appreciate the service of any man or woman willing to give them leadership. It is a great privilege for us to give them the best that there is.

What shall we teach them? We have divided minds upon this point but we must bear in mind that Jesus said, "Suffer little children to come unto me," not to your church or my church, to any theological belief or codification of doctrines, but to *me*, the way, the truth and the life. We must, therefore, teach our boys and girls the Christian way of life.

And what is that? Although this, too, is a mooted question we Universalists take five principal teachings of Christ as planks in the platform of the Christian life. First of all we must have faith in God, and, as a corollary of that, faith in ourselves, in the possibilities of our own life and the lives of our fellow men. Secondly, we must have a spirit of good will, of positive, dynamic love. The third necessary qualification is an attitude of mind and heart that will meet the evil in other lives, a spirit of forgiveness and mercy that will undo the things that are ugly and destructive. Fourthly, we need the spirit that will inspire boys and girls and men and women to make their lives count as belonging to the Kingdom of Heaven, a readiness for service and self-sacrifice. And finally we must hold to the vision of the Kingdom of God in this world as the all-important objective. This platform is the great, untried plan of living.

The major objective to be achieved in the work of religious education is not to teach inconsequential things such as obscure names in the Old Testament, but to devote ourselves to getting at the roots and the essentials of real, positive, constructive Christian life.

We know the achievement wrought by the leaders of the German Empire, who injected the philosophy of *"Deutschland uber alles"* into two generations and made sure that every boy and girl thoroughly understood the idea. Japan did much the same thing, acting on her determination to make Japan a world power in a few years. Therefore it would not be impossible for us to start to-day to make this a Christian world. If we would keep that definitely before us as a definite objective we might literally belong to the Kingdom of God.

How shall we teach our children this attitude of mind? One of the world's greatest teachers, celebrated for his ability to get a message across, was Jesus of Nazareth. Those who aspire to teach the Christian way of life should be willing to make a thorough-going experiment of the use of his own methods. These standards he imposed upon his disciples: to love one another, to know the truth, and "to do the will of my Father who is in Heaven."

He who teaches successfully is going to put into the minds and hearts of his disciples certain principles and ideals, but he is going to put them there in order that they may be lived and applied to life, as they only have value in so far as they are identified with ordinary ways of living.

Bryan wants nailed to the front of every pulpit the fundamentals of Orthodox theology so that the congregation may know when the preacher swerves from the beaten track by ever so little. It would be more worth while to nail to the doors of our classrooms the five essential features of Christ's doctrine of Christianity, so that when we get off the track in our teaching we could look at them and see what is real, what is the truth, what is fundamental for the Christian life. And it will not do for our children to learn these things by rote. They should be taught the Golden Rule by being required to report instances of its application until they employ it as a matter of course in their daily living.

Will anything less than such teaching meet the requirements of the present day? The hope of the world that our boys and girls are going to live in is nothing less than this Christian way of living, and the hope of this hope of the world is what we teach in our schools and in our homes.

The Rev. Rubens Rea Hadley, pastor of the First Church, conducted the opening services. The

Rev. Wm. J. Metz, of Perry, N. Y., read the Old Testament Lesson, the Rev. Edward A. Lewis of Stamford, Ct., read the New Testament Lesson, and the Rev. George E. Huntley, D. D., president of the General Sunday School Association, offered prayer.

Mrs. Stella Marek Cushing on the violin, accompanied by Mr. Ballou, organist of the church, on the pipe organ, rendered two beautiful solos.

The Institutes

Saturday, the first day of the General Sunday School Association Convention, was devoted to six Institutes conducted by experts on various aspects of religious education. In the morning Miss Susan M. Andrews talked on "Fundamentals for Little Children," and Miss Elizabeth Randall, of Dean Academy, on "Sunday School Equipment," the latter emphasizing the atmosphere and attractiveness of the Sunday school room and the importance of good religious pictures on the walls. It was suggested from the floor that the Japanese custom of hanging one picture for a month or more until the children became perfectly familiar with it and then changing it for another, might be adopted to good purpose in American Sunday schools. Another point brought out in the discussion was that there is generally too distinct a dividing line between Sunday school and church, and that where the children are taken to the auditorium for part of their service it is found easier to create a spirit of worship and reverence.

In the afternoon Prof. Clarence R. Skinner aroused considerable interest and argument in his discussion of "Psychology in the Sunday School." He stated that the aim of the church school should be to present the individual with a series of stimuli that would beget reactions of a religious character. His contention that there was no such thing as an instinct for religion met with much objection from the audience, but he proved his point by careful explanation of psychological terms and citation of expert opinion. Because of this lack of instinct for religion, he explained, it was the duty of the church school to establish among its scholars the habit of interest in religious life.

The chief point brought out by Professor Skinner was that "religion can be defined only psychologically, not as a body of knowledge and doctrine; religion is an attitude toward life." Mr. Bryan makes the mistake of identifying religion with belief in a body of facts, whereas religion is in reality an experience, a certain relation to the universe, and can not be summed up in dogma or creed. If children could be made to understand this thoroughly they would be saved the bitter experience of many young people of the present day who, when they find their theological beliefs shattered by scientific study, turn against religion as false in itself. Professor Skinner was followed by the Rev. Caroline Clark Barney, speaking on "The Christian Home."

In the evening a very interesting lecture on "Teaching Biblical Geography" was given by Dr. Mabel I. Emerson, who has just returned from the Holy Land. Dr. Emerson demonstrated with a blackboard and chalk the graphic possibilities of map drawing, giving at the same time vivid descriptions of her recent trip. If only every Sunday school could have one member of the teaching staff who had been to the Bible country and could describe, as Dr. Emerson did, her visit to Elijah's cave and her sail across the Sea of Galilee in a fishing boat! Dr. Emerson also gave added interest to her story by exhibiting a pod from the locust tree, much more appetizing than the "grasshoppers" which most children imagine as the food of John the Baptist, and a headdress such as the non-Christian women wear in that part of the world, with a nose-piece arrangement forcing the lady to look directly at any man she may pass instead of casting sidelong and alluring glances.

The final Institute was conducted by Mr. Carl A. Hempel, director of Young People's Work in the Lynn church, the subject being one on which he is particularly well fitted to speak, "The Superintendent." He listed Personality, Consecration and Good Management as the three necessary qualifications for a successful superintendent. He told of many of his own devices and systems, as he did in a recent article in the *Leader*, "How We Do It at Lynn," and stressed in particular the need of a good opening service, planned by the superintendent beforehand with care. He himself gives a five-minute talk every Sunday on some subject which seems particularly apt at the time or has been suggested by the activities or shortcomings of some members of the school during the week. He illustrated his point by reading several of these brief addresses and telling of the incidents which had suggested them. He ended by recommending vigorously the use of the Superintendent's book sent out by the General Sunday School Association Headquarters, and also Mrs. Cushing's Hymnal.

On Sunday morning Dr. Emerson conducted the adult class of the church school and talked further about her trip to Palestine. The miracles had become to her no longer miracles, she said. She had found that some might be more or less true, and the explanation of the others is found in the very poetical nature of those who were telling the story. She gave as an instance the story of the fishermen complaining of their poor luck and Jesus calling to them to cast their nets on the other side of the boat, explaining that when she crossed the Sea of Galilee she noticed that some one standing on the high bank might easily see deeper into the water than those in the little boats. Dr. Emerson's description of her hair-raising motor ride down to Jericho and of the sportive attempts of the thirty-six clergymen of the party to swim in the Dead Sea were extremely amusing. She had sought out carefully and reverently many places mentioned in the Scriptures and could give her audience vivid impressions of them. But her one great disappointment was to find that the Garden of Gethsemane had disappeared and a church was being erected on the site. This garden had been preserved with great care to within a few years ago and has only recently been sacrificed to commercial spirit. Dr. Emerson's hearers were particularly interested in her description of the boys' carpentry school at Nazareth run by the Near East Relief, where one hundred boys, all twelve years of age, work a great part of the time entirely by

themselves without any direction or supervision. These boys are taught that they must be responsible and trustworthy as the boy Jesus was, and they are proving the strength of the influence of his spirit.

On Saturday afternoon Mrs. Josephine Folsom talked on "The Children and Missions," explaining that the chief idea embodied in the missionary spirit is to give something to somebody, and that this must be fostered and developed as a part of church school training. She suggested several practical methods of arousing the children's curiosity and interest in foreign countries: collections of souvenirs and pictures by means of which can be organized make-believe "world voyages," reading contests about particular places of missionary interest; games with maps and pegs, making a sort of ring-toss with names of missionaries and their respective posts; and dramatics, pageants and plays which give the child a chance to interpret the people of foreign countries. Always there should be plenty of pictures and music to stimulate and keep alive the missionary spirit. Mrs. Folsom suggested a Convention story hour, when the "real, live missionaries" at a Convention might come together with the children to tell them stories of the countries they have been working in.

The final Institute was conducted by Mrs. Nellie E. Friend on the subject of "Training the Teachers." She devoted most of the hour to a demonstration lesson and then answered the numerous questions of her audience on where and when to hold teacher training courses and how to get young people to join them and to teach after they have had the training. It seemed to be a common experience among the Sunday school workers present that boys and girls would take the course and then refuse to teach. Mrs. Friend admitted that this was unavoidable in some cases, but maintained that the course had not necessarily been wasted on these young people, as they were no doubt better for it themselves and would prove more competent parents.

The friendly reception of visiting Universalists by the Universalists of Providence and by all the officials and members of the First Church has been a delightful feature of these opening days.

So far the first general gathering of the Church in Providence in forty-five years has been a success.

A Vivid Picture of Conditions in Tokyo

We are sure our readers will be interested in this letter to Mrs. Cate, who is now in this country, written by one of her friends in Tokyo.

Tokyo, Japan, Sept. 4, 1923.

My dear Mrs. Cate:

First of all we must tell you that we are all still alive, though it seems almost a miracle that we are.

Fire has been kept out of this part of Tokyo and almost every man and boy who has strength, and some women, are on guard day and night and ready to fight it. I do not know how much you have read or how it has been reported. We have no telegraph, no papers, no ways of getting reports outside our own neighborhood except by word of mouth. We have heard that Yokohama and all between is in worse condition than Tokyo. Some say Odawara, Yokosuka and other seaports are practically wiped out.

It may be a crazy thing to sit here and write when I have no idea whether a letter can go out or not, or when, but I feel as if I should lose my mind completely if I did not do something to keep it running as far as possible in some line, and perhaps writing may help to keep my mind from the horrors that are all around us, though we are like those stranded in an oasis surrounded by an impassable desert. We are very, very fortunate compared with thousands of people. Since noon of Saturday, September first, we are in another world. We are in the midst of horrors. If I try to tell you of the conditions it will only sicken you, and really I don't believe there are any words to describe them. I will tell you our own little story of the most fortunate of Tokyo's millions.

We were still at Nojiri (about 180 miles from Tokyo), at noon of that day. We were preparing to return to Tokyo and our baggage was just being tied up when a severe shock of earthquake came and we jumped from the *roaka* (veranda) into the garden at the lake shore.

There was something unusually strange about the earthquake from the first. The whole earth, the mountains and the lake seemed to be swayed from side to side. The house rattled and shook, but nothing fell. We had a strange dizzy, seasick feeling. Then as the earthquake subsided the lake water began to move in circles like a whirlpool. Five minutes or more after the strong motion ceased there was a strange rumbling, roaring sound like cannon fired in rapid succession. We all said it was Asama-yama, the neighboring volcano, and never dreamed that the mountain was quite innocent and far away Tokyo and vicinity the center.

Something told us that it was not an ordinary earthquake and we feared the twenty-six tunnels which we must pass through on our way to Tokyo. We decided to go to the station and see if it were possible for us to reach home. At the station we found trains off schedule but they sold us tickets to Ueno (Tokyo), saying that "the line is broken near Urawa and you may have to walk a *ri* (two and one half miles), but we think you can take a train after that to Ueno." So with no more knowledge than this we boarded the train.

Then we began to hear rumors from the passengers that Tokyo and Yokohama had had a terrible earthquake and were in flames. This was near eleven p. m. The rest of that night was like a terrible nightmare. We began to see a strange red glare in the sky with two high points and a number of lower ones, like a volcano which had burst out in several places. Excited people got on our trains at the stations, all talking more or less wildly of the rumors which they had heard. Some said the flames were from a volcano that had come out of the sea, but as we drew near to Tokyo we learned that it was no volcano but that Yokohama and Tokyo were burning.

When we were within forty miles of Tokyo we began to see people sleeping out of doors and a number of the stations lay in complete ruins. Can you

imagine our feelings when we heard that four-fifths of Tokyo were already in flames? I could control myself no longer and broke down and cried, but Tadasu and Amy tried to keep me up by saying "Papa is safe." Of course I knew that my husband would be in his office at that hour, and oh, the thought that he might be in the ruins! We were put out of the train a little this side of Urawa. The great bridge over the river was twisted and broken. We did not know what do to. We could have returned to Nojiri so far as train accommodations were concerned, but we could not go until we knew the fate of Mr. Kitajima. The station at Urawa was a mass of ruin, but we were able to check our baggage and set out on foot to skirt the city and reach Nakano, the home of my husband's mother.

We heard from refugees coming out that the district around Ueno station was like a mad-house—people running and trampling others underfoot, and there was little chance for women and little children. It was about six o'clock on Sunday morning and not so hot. We were told that the distance would be about eighteen miles from this point to Nakano. As we were approaching the city we heard that Ushigome district was burning and we knew that there was little hope that we would find our house. After walking more than half the distance my strength gave out, but we came upon a rickisha man who had just brought out a refugee, and who reluctantly agreed to take me to my destination. I relieved the others by taking the baggage with me while they walked the rest of the way. All this time over the city hung dense black smoke. As we passed along we saw many wounded but none of the dead.

At Nakano I fell into the entrance of the house and cried out to Grandma to know if she could tell me anything about my husband. She replied that he was safe and that our Ushigome house was not burned. Then I lay upon the mats and wept from sheer gratitude. As the shocks continued throughout the day we decided to sleep that night in the bamboo grove at the corner of the garden.

Of course Mr. Kitajima's office is only a heap of ashes, as is everything else down town. When the building began to fall he was trying to open the safe, but had to shut it hurriedly and march out all employees. All escaped safely.

The next morning I returned home to Ushigome. There I found that much of the house had fallen, and do not feel safe while in it. So we camp by the gate more or less of the time. We have Mr. Kitajima's official papers ready to be taken out on bicycles in case of another fire. One paper lantern hangs at our entrance. The rest of the house is pitch dark, for there were only a few candles to be secured. We are under martial law, and well guarded.

But this is Paradise compared to the down-town district. There the dead are lying in the streets. No one to take them away. Every one trying to get out to save himself and get a little food somehow. Rivers and canals with the bodies of the dead floating in them. Things are too horrible to relate.

Sept. 6. We have never undressed to lie down since the 31st of August. We have rice and some vegetables—the simplest fare—nothing more. Hundreds are wandering in the streets down town who have scarcely tasted food for two or three days. Imagine yourself at your own home at the top of Kudan hill looking away over the down-town districts. A few walls here and there, the rest ashes. I have not seen it, but the other members of the family have. I have walked through part of it to Nikon-bashi. Yamanaka got in a few minutes yesterday. He had not been seen for two days or more. He said no woman could stand it to see the worst districts. In the small area of a few blocks he estimated twenty thousand dead. Till some time yesterday they could only touch the living. The sixth day and dead bodies everywhere! But now they are stacking the dead in heaps and are hauling them away as fast as possible. It is reported that thirty thousand are lying dead on the baseball grounds at Yokohama.

The shocks still continue. It seems as if the old earth will never settle down. Our candles are nearly gone and we are forced to burn rape-seed oil. They say battleships laden with food are coming from the Philippines. No report from the United States as yet, but I have not a doubt but that American ships will leave Seattle and other places with food, etc., as soon as possible. Doctors have been working feverishly day and night, but are almost helpless now as medical supplies are exhausted.

Your house is not burned, but I do not know whether it is still standing or not. Meiji University is demolished but, hurrah for Wright, the Chicago architect! the Imperial Hotel stands almost without a break. The down-town big firms have opened little offices in this building.

Our brains refuse to realize the situation. Now do not say "Poor Mrs. Kitajima," but rather say, "Lucky, fortunate Kitajima family!"—not one lost even though we should become almost beggars ere it's over.

Your old friend,
Littlian Brown Kitajima.

* * *

THE PARABLE OF SAFED THE SAGE

The Parable of the Bill Sticker

I WAITED on the Platform of the Elevated Railway. I am accustomed to waiting there. And upon the platform was a Bill Board, divided into Sections, each one the size of Two Pages of a Newspaper.

And the Bill Sticker had arrived upon an Elevated Train with his Bucket of Paste and his Whitewash Brush and his Posters. And he had that day to paste one New Poster on Each Bill Board, and to travel along on the next train, which was supposed to arrive in Six Minutes, but to me it seemeth longer.

Now the first thing he did was to scrape off the old Poster, and gather all the paper and drop it in the Waste Box. And then did he take his Brush and dip it in the Paste, and cover the blank space with Paste. And then he took a Poster, and pasted it with its face inward.

And this was the manner of his pasting. He unfolded the top of the Poster, and placed the Farther Corner of it in the Farther Corner of the Space, and held it with his Brush in his right hand while he

stretched the top across with his left hand. And he drew the brush toward him with a Swift Stroke that fastened the top of the Poster. Then did he unfold the part that was below, and follow it with the Brush. And when the top half was fastened, he let go of the Poster, and took the Brush in both hands. And albeit the day was Windy, and the bottom of the Poster Blew and threatened to Tear, he calmly Stuck It On.

But the back of the Poster faced outward.

And I said unto myself, It may be that this space is no longer Rented, and he covereth it with White Paper to keep the Board Looking Attractive. But even as I said this, the Bill Sticker removed the Poster from the Board. And he did it so quickly that I hardly saw how he did it; but immediately he put it back, with the Other Side out, and Stuck t on again, and brushed it flat. And all this he did in Six Minutes, so that he was ready for the Train that I boarded

And I said, Dost thou always stick thy Posters on with the back side to the front?

And he said, We do it thus all the time except in Winter. Then, when the Paste Freezeth, we can not do it thus. But when we can we do. For thus we Smooth out the Wrinkles, and we get the Poster to Understand the Psychology of Sticking to its Job. And then do we attach it with the Face outward, and it is Beautifully Smooth, even as thou seest, and giveth the least opportunity for the beginning of tearing away.

Now I considered this. And when I came to mine home, behold a young man awaited me with a Tale of Woe. And he said, I work at the most Unattractive Job, where my Talents are Buried, and I have no Opportunity for Promotion.

And I told him about the Poster that must have a season of Sticking to its Job with its Face to the Wall.

And I said, Go back, and learn to Stick until they turn thee about and thy glories appear unto men. And see that thou cultivate Every Virtue that thou dost expect to Display when thy face is turned outward.

And he thanked me and went away.

But as he was crossing the Threshold, I held his hand for a moment, and I said:

But this remember also, that some men stick with their face to the wall until the Paste doth altogether Harden. Be not like unto them.

* * *

FROM THE HOME MISSION FIELD

To the Editor of the Universalist Leader:

The *Leader* for October the 6th has just come to hand. It is one of the most inspiring issues that has ever come off the press. I am especially interested in the article entitled "Aggressive Board Leadership." This article is an indication of the farsightedness of the men who make up our General Convention Board. There is not a single suggestion or recommendation with which I am not in the fullest accord. There is not one of them that I would not get behind with all my ability.

The modern statement of the Universalist faith is indeed worthy of being placed side by side with the Winchester profession and the Boston Declaration. Religious thought is progressive; and this statement indicates that the leaders of our denomination are alive to this fact.

I am also greatly interested in the specific things which the Board proposes to recommend to our Providence Convention. In the present religious war, we must take our place as Liberals, always calling on our people to look and go forward.

As a worker in the Home Mission Field, I, of course, see more clearly the tremendous call for Home Missions and an evangelistic campaign than perhaps others do. To me, these are the things demanding special emphasis. As the foundation for everything else that we undertake must be the constant extension of our missionary work. Nothing will inspire our people so much as to know that new churches are being established and our numbers growing. Nevertheless, I am heart and soul behind every other recommendation that the Board submits.

If what our Convention Board has done is a prophecy and portent of what our Convention will do, Providence will mark a great occasion in our history.

The Christian Church in America has come to a place where some one within its borders must redefine Christianity in such terms as will challenge the attention of the forward-looking, thoughtful and conscientious minds of the day. Who is in a position to do this better than the Universalist Church? If we can bring light to those who sit in darkness, God give us the power.

F. B. Bishop.
Southern Superintendent.

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"ECCLESIASTICAL DENOMINATIONALISM"

To the Editor of the Universalist Leader:

My attention has just been called to Edwin C. Sweetser's article in the Sept. 22d issue of your paper entitled "Ecclesiastical Denominationalism." It is difficult to conceive of more misapprehensions being crowded into a short space than are to be found in Mr. Sweetser's statement.

He emphasizes the importance of differences of opinion in religion, in which I agree with him. But he seems to assume that such differences involve the organization of separate churches or denominations—one church for each particular opinion. But why so? If we believe in tolerance and good will and love as the essence of the religious spirit, why not have our different opinions all inside *one* church? Mr. Sweetser offers Democrats and Republicans and Socialists as examples of his thesis, but these different political groups, "equally patriotic," do not find it necessary to set up independent nations in which they themselves alone shall be the citizens. On the contrary, they all prosper inside the one nation and find differences of opinion easily compatible with the one spirit of patriotic idealism.

If Mr. Sweetser will look into what the Community Church movement is doing along these lines, he will not again write this sort of argument.

Very sincerely yours,
John Haynes Holmes.

KANSAS CONVENTION

James Houghton

The fifty-third annual session of the Kansas Universalist Convention was held in the First Universalist Church of Junction City, Oct. 3 and 4.

The Convention was held in conjunction with the annual Conference of the Southwestern Federation of Religious Liberals, the two bodies uniting in a program of worship, sermons and addresses, but holding their business sessions separately. The program in the uniform high character of its addresses was unsurpassed by that of any convention, State or General, which it has been the privilege of the writer to attend.

Among the speakers were the Rev. Curtis W. Reese of Chicago, Dr. Joseph M. Tilden of Lombard College, the Rev. Geo. T. Ashley of Wichita, the Rev. Fred A. Line of Tulsa, Okla., the Rev. Harold H. Niles of Denver, Colo., Mrs. Oscar Gallagher of Boston and the Rev. James Houghton.

The Rev. William Gaskin presided over the Federation and Hon. Loring Trott over the Convention.

Some of the themes discussed were "The Evolution of Religion," "A Religion to Live By," "The Significance of Religious Liberalism in the World Crisis," "The Distinctive Features of the Liberal Church," "Liberal Education," "The Rise and Significance of the Federation of Religious Liberals," and "The Religion of Sensible Men."

The Kansas W. U. M. A. held its annual session the afternoon of Thursday. Plans were made looking to greater activity during the next year. Mrs. Emily P. Buckner of Wichita was elected president, Mrs. Fred A. Line of Tulsa vice-president, and Mrs. William Gaskin of Hutchinson secretary-treasurer.

The business session of the Kansas Universalist Convention opened at 11 a. m. Thursday, Oct. 4. Prayer was made by the Rev. G. T. Ashley. President Trott's address was characterized by optimism and wise counsel. The official reports revealed that we are making material progress, that of the treasurer being especially gratifying.

The Convention sermon was delivered by the Rev. Harold H. Niles. His theme was "News Too Good for Us to Keep," Its vision and challenge were timely and effective.

Among the recommendations adopted were: Providing for fuller statistical reports from churches and auxiliaries; increasing appropriation to the Southwest Superintendency; making an appropriation to Lombard College; an appropriation to the Washington Memorial Church and the Perin-Cate House was reaffirmed; appreciation of the hospitality of the Junction City parish.

The following officers were elected: President, Rev. Albert W. Altenbern; vice-president, Chester M. Routledge; secretary, Rev. James Houghton, treasurer, James N. Day; trustees for three years, Hon. Loring Trott and Mrs. Geo. O. M. Buckner; Fellowship Committee, Rev. Seward Baker, Rev. William Gaskin and Mrs. Mary Pierce Gillett. Preacher of the occasional sermon, Rev. A. W. Altenbern.

It was the most inspiring and constructive session held in the last decade and one full of promise for the future of our Church in the Sunflower State.

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MICHIGAN STATE CONVENTION

William Couden

In goodly numbers Michigan Universalists assembled for their eightieth convention session Oct. 9 and 10, in the beautiful Universalist church in Detroit. Two outstanding features gave this gathering unusual significance. One was the fact that our brethren of the Ontario Convention met with us, thus inaugurating a federation that is intended to be permanent. The national separation precludes a legal amalgamation of these two bodies, so that as to officers and monetary business the two Conventions do their work separately, but the fellowship of faith does away with any border line between Canada and Michigan; and great mutual inspiration and denominational good will be brought about by the joint meeting. The other feature was the greeting of the new pastor of the Detroit church and his wife, Dr. and Mrs. Frank D. Adams, The loss of our Convention president, the Rev. Charles F. Patterson, is deeply felt in all our church circles and enterprises out this way. But the coming of Dr. and Mrs. Adams will surely be an inspiration and help to all.

In the absence of Mr. Patterson the sessions of the Convention were presided over by Dr. A. B. Beresford. President Patterson sent an annual address which was read at the opening meeting. This was a *resume* of the work accomplished and a guide by suggesting things to be done. Good reports were then presented from all the parishes represented. The communion service was conducted by Dr. Adams assisted by the Revs. G. H. Ashworth and William Couden as deacons. Preceding this service and contributing greatly to the atmosphere of reverence and hope, the service commemorating those who have died during the past year was conducted. Names of the faithful in each parish were spoken. Special mention was made of Mrs. Clara R. Kennedy of Jackson, a member of the Liberty church, a devoted lover of Universalism, and a tireless worker for temperance and other reforms.

At the evening session of Tuesday addresses of welcome in behalf of the Detroit church were given by Dr. Adams and Mr. J. H. Strang, the moderator, to which Dr. Beresford responded. The occasional sermon—a masterly address urging us to leave childish discussions and to pass on beyond first principles to a fuller and freer application of our truth—was delivered by the Rev. George H. Campbell, pastor of the church at Olinda, Ontario.

Wednesday was a day of much business. A fine report was read of the work of the Rev. L. R. Robinson, Mid-West Superintendent. Though amply recognizing Mr. Robinson's zeal and ability, it was voted that conditions in this state do not warrant our engaging for his time and service for another year. Among a number of measures adopted the following should be noted: Encouraging messages to be sent to loyal workers in fields without pastoral care; continued financial support of two of our home parishes; resolutions of appreciation of the work of the Rev. C. F. Patterson and of Mr. W. L. Snyder, who for thirteen years has faithfully and accurately filled the office of treasurer; and a pledging of greater zeal in our denominational work.

It was voted to memorialize the General Convention to consider reducing overhead expenses of certain of our general church offices by diminishing personal field work and travel expenses, and devoting the amount thus saved to work in permanent mission endeavor.

Officers were elected as follows: President, Rev. Frank D. Adams, D. D., Detroit; vice-president, Rev. A. B. Beresford, D. D., Farmington; secretary, Mr. E. M. Raynale, Detroit; treasurer, Mr. W. L. Snyder, Detroit; trustee for three years, Rev. William Couden, Concord; Committee of Fellowship, Rev. G. H. Ashworth of Lansing, Dr. A. B. Beresford and Mr. W. L. Snyder. Preacher of the next occasional sermon, Rev. G. H. Ashworth. The place of the next meeting is Olinda, Ontario, to which the Convention was invited by a cordial and eloquent appeal by Mr. Albert Bruner of that parish.

Detroit parish is fortunate in having for organist a man who is also deeply interested in church and Sunday school, Mr. Jason Moore. One of the pleasant features of this Convention was a recital by Mr. Moore on the magnificent organ, a memorial to the Murphy family.

McCollester Hall was filled on Wednesday evening for the annual Fellowship Supper. The Detroit ladies made this a truly delightful repast. And the after-dinner speeches were very interesting. The toast-master was Mr. William Pitt Putnam, a trustee of the Detroit parish and a member of our loyal, devoted Putnam family of Ohio.

After the banquet all repaired to the church, where the final service took place. This was the formal installation of Dr. Adams to the pastorate of the First Universalist Church of Detroit. The sermon was preached by the Rev. G. H. Ashworth and was not only earnest and inspiring, but beautiful and rich

through abundance of poetic and allegorical metaphor. Others who assisted in this service were the Revs. Dr. Beresford, G. H. Campbell, and William Couden. As a fitting close and as a mark of consecration the offering for the Gunn Ministerial Relief Fund was received and the large congregation proved their zeal by their unusual generosity.

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MAINE STATE CONVENTION

Milo G. Folsom

The ninety-fifth annual session of the Maine Universalist Convention was held in Rockland, Sept. 24, 25 and 26.

On Monday afternoon the Y. P. C. U. opened their Convention. Although the number of delegates was small the number of Unions represented was equal to that of other years. The reports showed six new Unions organized—Guilford, Sangerville, Turner Center, Rumford, Oakland and Oakfield—and a total membership of almost 600. A progressive program was mapped out and splendid reports of the Muncie Convention, Ferry Beach, and the Providence Get-together were given. Officers elected: President, Glenn McIntire; vice-president, Burton Witham, Portland; secretary, Miss Dorothy Gray, Augusta; treasurer, Carlton French, Livermore Falls; member of Advisory Board, Rev. Harry F. Shook. The missionary offering in the evening amounted to $176.

The Sunday School Convention was held Tuesday morning. It was a live, interesting and enthusiastic gathering. The reports of the secretary and treasurer showed a healthy growth in the past year with increased interest along the line of missionary work. The call for Japan had been met, all dues paid to state and national organizations and a generous offering sent to the Suffolk Normal School and to Armenia. One feature of Sunday school work, unique in Maine, is the State Bible Course, prescribed by the State Interdenominational Association, for which credit may be given in the high schools of the state and entrance for college given by all colleges in Maine and many other colleges in the country. Several of our Universalist church schools are already giving the course and have received high rank for their students. A collection of $28 was taken and presented to Rev. Hannah Powell to start a new Sunday school in the mountains of North Carolina. The address by Rev. Francis Gibbs of Fitchburg was full of helpful suggestions and ideas.

The following officers were elected: President, Rev. R. J. Mooney, D. D., Auburn; vice-president, Rev. Wm. H. Gould, Livermore Falls; treasurer, Miss Ella Bradley, Portland.

Tuesday afternoon the W. U. M. S. Convention was called to order after a devotional service led by Miss Helen Varney of Brunswick. The secretary's report was warmly applauded. Maine has every reason to be proud of the work done by this association, for there has been a steady growth in membership, missionary giving and in the study of the mission books. The reports showed that the budget had almost quadrupled in four years, and a balance in the treasury to start the new year. A bequest of $1,000 from Mrs. Edward Sargent of Portland has added to the permanent fund. A thrilling address was given by Rev. Hannah Powell of Sunburst, N. C. Her word pictures of the mountain people, their loyalty to the Universalist cause, the sketches of the Universalist men and women at work in Kinston, Durham and Clinton, the vivid descriptions of the missionaries in the Southland, their accomplishments and their need of more workers and more equipment, made us all feel a sense of more personal responsibility toward the Southern work. The high-water mark of the Convention was reached when a radio expert was called in to read to the Convention messages just being received from the various mission fields. Dr. O. K. Hollister of Westbrook Seminary conducted the pledging for the missionary offering. Over $900 was pledged in short time. Miss Helen Varney was elected president for the ensuing year, and Mrs. Sidney Willis, of Biddeford, vice-president. Mrs. W. E. Shedd, the efficient secretary, was re-elected, as was the treasurer, Miss Georgie Bradley of Portland.

Tuesday morning, after a cordial welcome from Mayor Brown of Rockland on behalf of the city and another from Mr. Wm. Talbot, chairman of the board of trustees of the Rockland church, President George W. Bridgeman called the Convention to order, and gave his annual address. The treasurer's report showed total receipts of $6,863.10 and total expenditures of $5,688.34, leaving a balance of $1,174.76, of which $732.95 is available for general expenses. The reports of the Executive Board, the Trustees and the Acting Superintendent were read and referred to the Committee on Official Reports and Recommendations. The following recommendations were adopted: Expression of hearty appreciation of the work of the Executive Board, the Trustees and the Acting Superintendent; urging every person present to endeavor to carry the spirit of our faith home to the minds and hearts of the people of the local churches; that the Convention make a contribution of $25 to the National Association of Religious Liberals; that the Committee on Official Reports and Recommendations be appointed before the adjournment of the Convention.

Resolutions were adopted recording appreciation of the long service and sterling qualities of Rev. J. H. Little; expressing appreciation for the devoted and capable service of Mr. Edward Sargent, long a member of the Board of Trustees of the State Convention, extending to our General Superintendent, Dr. Lowe, hearty greetings and earnest wishes for a speedy and complete return to health; instructing the Executive Board to look into the conditions of trust funds of local churches and if necessary to secure legal advice for carrying out the original conditions of the donors; instructing the Executive Board to take immediate steps to secure the services of a full time Superintendent; urging the application of the Golden Rule in all human relationships; that the pastors of all college communities be a committee to prepare suitable material for presentation to college students, stating the essentials of our faith, and that the State Conventions co-operate in issuing it; that an effort be made at the Providence Convention, by the Maine delegation, to secure a committee to restate the aims and purposes of the Universalist Church and that the young people have a representation on that committee; to continue supporting the Near East Relief; supporting law enforcement and opposing any weakening of the Volstead Act; that the Executive Board appoint a special committee to study and report on the religious situation in small towns and rural sections; urging every church to adopt the methods suggested by the General Convention in raising the Japan quota; that effort be made to bring the liberal forces of Christianity in Maine into closer fellowship; expressing appreciation of the courtesy of the people of Rockland and the press, and the hospitality of the Rockland parish.

The most constructive work of the Convention came after a thorough discussion of the income of the Convention and it was voted, because the present income was not sufficient to procure a full time Superintendent, to double the quota for the coming year.

The hour with Mrs. Stella Cushing of Arlington was a most happy and instructive one. The Rev. Harold Marshall, D. D., of the Publishing House, gave an address in which he issued a challenge to every Universalist to meet the great opportunity which is knocking at the door to serve humanity.

The evening addresses as well as the brief addresses during the sessions all struck notes in harmony with the theme of the Convention, "Attempt Great Things for God," and all sounded a challenge to us to be ready to meet responsibilities, whether in the field of the church school, the young people, the mission work or the local church; and whether they be in Maine or the Southland.

The service on Tuesday evening was one of dignity and uplift. The communion was administered by the Rev. John Ratcliff, assisted by the Rev. E. W. Webber, and the occasional sermon was given by the Rev. A. Francis Walch of Augusta.

The Convention concluded with a Comrades Banquet Wednesday evening, a most happy ending to a successful Convention. The chief speaker was the Rev. Leroy W. Coons, D. D., State Superintendent of Massachusetts.

Home and Children

MY PRAYER

Georgia S. Couch

Grant me the gift of Solomon of old,
  I ask Thee not for power or fame,
I have no wish for kingdoms or for gold,
  All these are bubbles, or an empty name.

Give me, O God, an understanding heart,
  One slow to blame, one from all malice free.
Teach me to love and take my brother's part.
  Teach me Thy way. This prayer I ask of Thee.

I am so weak, why should I then condemn,
  Assuming virtue to be mine alone?
Had I no faults, and were I blameless, then
  It might be time for me to cast a stone.

I do not want to judge my fellow man;
  His pathway may not be as smooth as mine;
But teach me, God, to help him if I can,
  Withholding judgment. Let that task be Thine.

* * *

THE FIRST BIBLE CLASS IN JAPAN

THE first Bible class in Japan is one of the romances of missionary history. It began with a Bible soaking in the harbor of Nagasaki. This poor water-soaked book was picked up by a curious officer, and taken to Wakasa Murata, who was in charge of the men guarding the harbor. This was in the year 1854, when no foreign people were allowed in Japan except the Dutch traders who were allowed to come in to Nagasaki. Murata could not read a word in this mysterious book, but finally he found a man who told him it was a book about a foreign religion and that there was a look like it in the Chinese tongue. So he sent to China to buy a copy of it. Then he began to read it with a few friends. If it had been known what they were doing these men would have been put to death and the first Bible class might never have been heard of more.

After some time had passed, the teacher of this strange class came to Japan. For you see that so far there had been only pupils in this class and no teacher at all. The man who was destined to be the teacher was Guido Verbeck, a Dutch boy who came to America to live when he was about twenty years old. When he was ready to go to a foreign country as a missionary, strange things had happened in Japan. Commodore Perry and some American gunboats had persuaded the Mikado to open a few ports to foreign trade and to grant some privileges to foreign people in these ports. To one of these ports came the American missionary who had been born in Holland. It was a discouraging task that opened before him, for the language was a difficult one and the people had no desire to learn anything about Christianity. In fact the whole nation had got an idea many years before that Christianity would mean the conquest and destruction of their country. On the street corners, notice boards were set up warning all men against this foreign religion and promising death to all who had anything to do with it.

Perhaps you can imagine the surprise of Mr. Verbeck when a messenger came to him one day from these men in Nagasaki who had been reading the New Testament and trying to understand it. Now the first Bible class became a real class, having a few Japanese pupils and a real American teacher. But they did not meet together in a comfortable class-room. The pupils studied secretly and sent questions to the teacher and with the same secrecy he sent his answers back. At last the pupils came to Mr. Verbeck to be baptized, and thus became the first converts of high rank to Christianity in Japan. If their act had been known they would have been put to death, for the terrible notice boards were still at the street corners. They must have been very proud and happy later, when the Emperor gave all his people freedom to worship in any way they pleased, and when their teacher, Guido Verbeck, became one of his trusted advisers.

* * *

"I GO"

"I go," said Simon Peter. The history of the world is made largely by the people who go. Paul of Tarsus was a man of goals—he was always going somewhere. Not everything can be done where one is; the scene must be shifted, or a new attitude assumed, or a fresh spirit of consecration taken on. The spirit of Christianity is dynamic not static—if we believe it we must act, if we mean it we must move. When Peter said he would go, he added "a-fishing." That was all right then, when for a time the new faith seemed to miss fire, or to mark time. It was honest toil, to dip the net into the waters of Galilee, and Peter showed common sense in that when all things appeared to have come to an end, so far as the gospel and its Interpreter were concerned, he preferred to pursue a vocation rather than to take a vacation, for in times of sorrow it is always better to assume a burden of work rather than to brood over a residue of sorrow. Later Peter could still say that he was going fishing, only then it was an angling for individual souls, or a casting of the net for men of every nation, that he essayed to do.

Again and again in history it is men of the "going" Peter and Paul type that have turned the scales in favor of virtue, faith, or reform. The Lord is always looking for these progressive, aggressive, peremptory men who know only one thing, and that is to do their duty wherever it lies. "Who will go for me?" is the perpetual challenge from Jehovah. To obey this command one may go only into the next yard or street, another into the next town, still others into the contiguous nation, or others still across the sea into foreign parts. It is the spirit and not the geography which is important in these premises. All life in a sense is a going. There is no standing still—a fact which psychology emphasizes as well as the Bible. "I go!" If you can say that, and if you do that when the door of divine opportunity opens, you will have both gained your own soul and saved many a life besides.—*Youth's Companion.*

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CUTTING HIS LOSSES

The sea breeds philosophy and logic and an agreeable way of viewing many things. Take for example this case of a handy man on Cape Cod:

"How much do I owe you, Obed, for fixing the screen?" a cottager asked him.

"Wal, be ye goin' to pay cash or charge it?"

"Oh, whichever you prefer."

"Wal, ef it's cash, it's two dollars and sixty cents fer the job; but ef you're goin' to charge it, it'll be two dollars."

"Why, Obed, that's queer! Usually it's less when it's cash."

"Yep; but ye see so many summer folks go 'way an' fergit to pay their bills, I lose more where it's charged, an' so I'd rather keep them charge accounts as small as I kin."—*Whiting's Column in Boston Herald.*

The W. N. M. A.

Conducted by Miss Susan M. And ews, 176 Newbury St., Boston, Mass.

SUMMER VACATION INCIDENTS

M. Agnes Hathaway

One summer about ten years ago found me rather weak in body and with a mind quite contrary to the minds of all the other members of our mission family. They insisted that the only sane place for us to spend our summer vacation was Karuizawa, the famous missionary resort.

I objected. Two reasons loomed up before me; one was, a desire to keep away from these good people and thus have a real rest from the never ending talk of shop; the other, that Mt. Asama, the active volcano about five miles from the little village of Karuizawa, was rumbling and grumbling at a great rate. Having once visited the lava beds, huge masses of piled up rocks under which lie buried sundry villages, Asama's work a number of years ago, it was not at all to my taste to put myself in a position where, though I might not be similarly buried, I should be constantly reminded that such a fate was possible and perhaps probable. Therefore, I sought for another and a safer retreat. Guide books were consulted and at last Ikao was chosen. This little town among the mountains is about five hours ride from Tokyo, part of the way on the road to Karuizawa. It is famous for its medicinal hot springs. I had previously heard from Dr. and Mrs. Cate interesting stories of the hot baths and thought they might restore my health, so I packed a few things for light housekeeping, planning to take a room in a Japanese inn and to prepare part of my meals on the little box of charcoal coals that is usually put into every guest room, and started forth.

Toward the end of the journey I left the train and entered a very small electric car. This car ride was most interesting, through the country, among the mulberry bushes at first, for this is a famous silk region, then climbing higher where there were scrubby pines and shrubs, getting more and more of the magnificent view of the distant mountains, until I realized that the guide book had not exaggerated the beauty of the spot.

Arriving about noon, I left my heavy piece of baggage at the station and proceeded to climb the hill. I passed a very comfortable looking foreign hotel which appealed to me, but well I knew that even with the low prices compared to those of to-day my purse would soon be emptied, so pushed on.

The town is unique. It is built in terraces on the side of the mountain. The main street is one long line of stone steps with little resting places at short intervals from which diverge side streets. These steps are lined with shops displaying many wares, especially those made of wood, and on the side streets were huge three story hotels, the largest that I had seen in Japan, and having somewhat the appearance of the temporary structures which we raise during expositions. Soon selecting one whose name I had seen in the guide book as particularly reliable, I approached the entrance and asked for a room. I was politely told that they had none. Another was approached with the same result. This one however frankly said that farther up the mountain was the Hashimoto Hotel for foreigners. I then realized that it was not lack of rooms that I was meeting, but that I was being boycotted.

This was a novel experience for one who had been royally entertained in a magnificent Japanese inn only a week before.

(To be continued)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

AFIELD FOR SERVICE

Mrs. Stella Marek Cushing has been present at several state conventions this fall with her violin and her new hymn-book. She is an artist, ever generous with her talent, and she never fails to win her audiences. Would that she might visit every Sunday school and demonstrate the merits of the admirable book, "Songs for Work and Worship," that she and Mr. Moore have produced! Good to look upon and good to listen to, she always leaves a conviction that the music of the Sunday school is not something of secondary importance but is something to be cultivated as one of the principal means to religious education. Mrs. Cushing recently visited the Theological School at Canton and left her audience of prospective ministers (sometimes quite critical and difficult) thoroughly enthusiastic about both the book and its editor.

. . . .

And there's New York! The flag is going forward, carried by good soldiers and true. The Utica Convention, which I had the privilege of attending on Oct. 9, was full of good hope and strong consecration. The New York Association, four years older than the General, has no idle moments and no years of retrogression. Reports from all over the field proved that the schools, under the inspiration of state and national officers, had been gaining in numbers and in efficiency. The Association has been particularly fortunate in its officers, some veterans and some recent recruits, but all devoted to the great cause. Mrs. William J. Metz, as president, has been clear in thought and vigorous in action, one of the officers who not only work but lead others to work. Reluctantly declining re-election on the ground that her duties as the mother of six Sunday school children made state service impossible, she nevertheless was kind enough to furnish her husband as her successor, so that if not president she will be at least president in-law. The New York Association is likely to drop some of the special departments which duplicate the work of the General Association and to concentrate its energies on its own particular tasks. There will be an increase of field work by both state and national officers; special attention will be given to week-day religious education; the missionary spirit will be developed and given opportunities for expression. A number of those who served with me as the original officers of the New York Association were present at Utica and shared the conviction that the work is in good hands. All hail, partners in the Empire State!

The Wayfarer.

* *

A TRAINING SCHOOL IN BOSTON

"The Liberal School of Religious Education" meets on Tuesday evenings at Universalist Headquarters, 176 Newbury St., Boston, its first term for this year having begun on Oct. 16 and being expected to continue until Dec. 18. A second term will run from Jan. 8 to March 26.

The school is one of the laudable enterprises of the Boston Sabbath School Union, which now has as its president Rev. Elbert W. Whippen and as its secretary Miss Dora J. Brown.

Two courses are presented, one on Religious Pedagogy by Prof. Clarence R. Skinner, of Tufts College, and the other on the Synoptic Gospels by Prof. H. J. Cadbury of Harvard.

The assembly room is filled with eager students, most of them teachers in the Universalist Sunday schools of Boston and vicinity. Should there not be similar schools in New York, Chicago and other centers? There will be.

* *

HANDWORK FOR THE JAPANESE LESSONS

"A Japanese House." Price 25 cents. Easy to put together. Requires cutting, coloring and pasting.

"The Japanese Twins Travelogue," by Welthy Holsinger. Price 50 cents. A book of stories with colored cut-outs to illustrate the stories.

Order from the Universalist Publishing House.

A Japanese Village may be procured from Milton Bradley Company, Boylston St., Boston, Mass.

Young People's Christian Union

THE DIRECTOR'S DATES

Oct. 28, morning, Cambridge, Mass., First Church. Evening, Beverly, Mass.

* *

THE OLD BAY STATE

The biggest and best and most enthusiastic Convention the Y. P. C. U. of Massachusetts has held in years met in Fitchburg Oct. 12-14. It was very considerate of Columbus to discover America at this time of year, for the Massachusetts holiday affords an excellent time of meeting for the young people of the state. Perfect autumn weather that must have made every one want to take a motor trip somewhere was another inducement.

But there are some members of the Union who are not millionaires, so the special car attached to a Boston and Maine train was comfortably filled.

Everything had been done by the Fitchburg church and Union to make the Convention a success. Entertaining a Massachusetts State Convention is almost as large an undertaking as entertaining a national convention, except that it lasts only half as long. The out-of-town registration at Fitchburg was as large as that at Muncie last July, but a considerable proportion of those who came to this Convention did not remain over night. This was particularly true of the delegation from Lynn, which motored over on Sunday afternoon, forty-two strong, to take charge of the Convention's closing devotional meeting.

Daddy Gibbs

The Convention host was Rev. Francis W. Gibbs, but none of the young people use such a formal title. He is Daddy Gibbs not only to the Unioners in his own family, and in the Fitchburg Union, but quite generally throughout the state. His interest in the Union, and particularly the part he has taken as instructor at Y. P. C. U. Institutes both at Ferry Beach and Murray Grove, has endeared him to all the young folk, and they have adopted him as their own.

Happy is the minister who can thus win the love and loyalty of a group of young people, as has the minister of the Fitchburg church. And happy is the group of young people who are fortunate enough and wise enough to adopt as their own such a man as Daddy Gibbs.

An Elastic Dining-Room

I have never known a time when there was not room for one more around the dining-room table in the Fitchburg parsonage. Even last Sunday, when the minister and all his family and several guests were there, room was made at the last minute for the Director of Young People's Work. I suppose the capacity of the room would have been taxed if the entire Convention had come, and yet I am not sure. I know there would have been plenty of the spirit of hospitality, and I am not sure but that in some magic way the walls would have receded and taken every one in. Sometime I should like to witness the experiment, just to see how many people could be entertained there at once. Each time I have been there the number has been larger than before, and I do not believe the limit has been reached.

A Spiritual Speedometer

Some inventive genius should devise a way of measuring the pressure or voltage or speed with which such work as that of the Church is being done. There needs to be such a method of testing the spirit and the progress of the work we are trying to do.

In the good old days when mechanical theories of salvation were in vogue, and the whole task of the Church was to snatch souls as brands from the burning, such a guage was readily available. If a church had saved fifty souls in a year, it was twice as efficient as one that saved only twenty-five. An evangelist who had converted three sinners from the error of their ways had covered three multitudes of sins. But even the Fundamentalists are dissatisfied with such a standard as the sole measure of the work of a church to-day.

Of course we have other statistical data that are indicative: the enrollment of the church school; the membership of the various other organizations of the parish; the attendance at church and at other meetings; the number of pledges received at the time of the annual every-member canvass; the promptness with which the minister's salary is paid, and other bills met; the amount of missionary and benevolent contributions; and a dozen other items that can be set down in black and white.

But we need something more than either of these, and no one has devised a spiritual speedometer or pressure guage. We need it.

The nearest we have come to it is the emotional response of a sensitive personality who comes in contact with the church to be measured. Every minister when he stands before his congregation feels its responsiveness, or lack of it. He knows whether the suggestions which he makes to the various organizations and officers are met with an eager, or a willing, or an indifferent response, or none at all. He may not be able to tabulate these things, but he knows.

What we need is some standard of measurement, and standard of measurers, perhaps, as a useful basis of comparison, so that we may know whether we are going forward or back, and how rapidly; whether, in literal truth we are, every day and in every way, getting better and better, as we should.

I have attended several State Conventions of the Y. P. C. U. in the last two months, and have heard from numerous sources about several others. I am confident that there has never been a time in the last ten years at least when the spirit of the young people of the Church was so earnest and enthusiastic; when they were thinking so deeply and keenly and intensely; and when the spirit in which their work is being done was so admirable. There are many defects and opportunities for improvement, as there always will be, for each success is a revealer of still further possibilities, but the Y. P. C. U. of 1923 is a group of young men and women who are consciously and conscientiously busy at the task of advancing the Kingdom of God on earth.

But I wish I had some kind of a spiritual speedometer or pressure guage by which I might measure this accurately, and discover just how good and efficient the Union is.

Stanley Manning,
Director of Young People's Work.
Boston, October 18.

For the Quiet Hour

Never allow a cloud to settle on your heart. Never allow yourself to be discouraged. He who in the laboratory of Nature can turn flintstones into amethysts and coal into diamonds, can in the laboratory of His school for souls transmute the dross of human nature into the pure gold of spirit; and He is doing it with every one of us.

Basil Wilberforce.

Resolve to know much of the inward life of Religion. Cultivate in every possible way a spirit of private devotion. Determine to know the power of Prayer, as distinct from its form. Practise more and more in all companies, and under all circumstances, the thought of the Presence of God. Seek more and more to throw a spiritual meaning and significance into your pursuit; to do it more simply and exclusively from the motive of pleasing God, and less from all other motives. Try, by a holy intention, to give even to the more trifling actions of the day a religious value. This will be feeding the light with oil.

Edward Meyrick Goulburn.

What we need to-day is a joyful church. It is this carrying a sad countenance, with so many wrinkles on our brows, that retards Christianity. Oh, may there come great joy upon believers everywhere, that we may shout for joy and rejoice in God day and night! Let us pray that the Lord may make us joyful, and when we have joy then we will have success.

D. L. Moody.

Among Our Churches

New York City Letter

Divine Paternity.—At the opening service there were present two clergymen from London, the leading Jewish rabbi of America, a president of a Southern Theological School and several other ecclesiastics of high standing. Unusually large congregations are in attendance. Dr. Newton's sermons upon the Apostles' Creed are attracting wide attention, and the hope has been expressed that they may appear in permanent form. Dr. Newton served as chairman of the Resolutions Committee of the Citizenship Conference held in Washington. The Y. P. C. U. has issued a very attractive program of work covering four months. Miss Greene, the president, is rendering effective service. At the church meetings, preparatory to the observance of the communion, a supper is served by the Y. P. C. U. and Dr. Newton speaks upon Studies in the Life of St. Paul. * * **Washington Heights.**—A Children's Church is held Sunday mornings, at 11, a service entirely for children, at which the pastor, Rev. C. J. Harris, preaches illustrated sermons. The regular service of worship is held evenings. Plans are being made to open a religious school under the auspices of the Protestant Teachers' Association. New pews have been placed in the church, and sermons upon "Practical Evolution" are causing unusual interest. Mr. Harris regards the beginning of church work, this fall, as full of promise. * * **Mt. Vernon.**—The installation of the Rev. John Sayles at the First Liberal Church is scheduled for Nov. 5. Dr. John Smith Lowe will preach the sermon, and Dr. Samuel A. Elliot deliver the address to the people. Mayor Edward Fiske is to give an official welcome to the city, and ministers of New York City, Universalist and Unitarian, are to assist in the service. The members of the Universalist Church in the Metropolitan District are courteously urged to attend. * * **Chapin Home.**—The fiftieth anniversary was observed Oct. 20. A large gathering of friends filled the spacious rooms of the Home, purchasing articles offered for sale and enjoying the generous hospitality of the dining-room. The Home, embowered in pines and surrounded by trees in their autumnal foliage, is very attractive. * * **The Metropolitan Alliance** will hold its first meeting of the season at Washington Heights, Nov. 9. * * **A Metropolitan Y. P. C. U.** rally was held at All Souls Church. Miss Idalia Whitcomb, whose enthusiasm is contagious, presided. Reports from the Muncie Convention were given by delegates who attended. An address by "Brother Brooks of Texas" was an inspiration. * * **All Souls.**—The Sunday School Institute will meet in this church Nov. 16. Supper at 6.30 p. m. to be followed by a pageant of All Souls Sunday school scholars, and an address. The Men's Club held its first meeting, Oct. 11. A great throng was present to hear the entertainment by Mr. John Tasker Howard, composer and lecturer, and Mr. Wallace Cox, baritone. It was Ladies' Night. All Souls Sunday will be especially observed religiously. As a part of the expression of religion an every member canvass will be made. Dr. Grose is the author of some persuasive letters that must induce an enlistment of men and money. At the Utica Convention Dr. Grose was one of the speakers. Mrs. Nickelsen, who for two years has served with success as the supervisor of young people's work, has been obliged to resign because of ill-health. A splendid tribute to her character and capacity appears in the October issue of "All Souls Messenger." We rejoice that Mrs. Nickelsen is to remain a resident of Brooklyn. * * **Our Father.**—A series of three illustrated lectures upon "Japan and the Japanese," on October Sunday evenings, are for the benefit of rebuilding work in Japan. This parish has given more than one-fourth the amount raised this year in New York state for the Japan Mission. Miss Rita Bertsch has given faithful, loyal, intelligent service to solving the problems of the Sunday school for a year, with the result of an increased attendance, better study work and an altogether healthier condition. Miss Bertsch will be found a steady and sensible helper by any school securing her presence. As her engagement ends in Our Father, we cordially commend Miss Bertsch as a capable and consecrated worker. Preparations are being made for the fair, to be held Nov. 21, 22, and 23.

Thomas Edward Potterton.

Church News and Interests

PERSONALS

Rev. Clifford R. Stetson, of our Japan Mission, wrote to Rev. Roger F. Etz Sept. 22, that he and Mrs. Stetson were on their way from Takayama to Shizuoka—traveling six hundred miles to go three hundred, as the lines through Tokyo are interrupted. The journey took three nights and four days instead of the usual twenty-four hours.

Rev. Harry L. Thornton, minister of Bethany Universalist Church of Framingham, Mass., and secretary of the local ministerial association, represented the churches of Framingham and the W. C. T. U. at the Citizenship Congress in Washington, Oct. 13-15.

Rev. Bernard C. Ruggles of Oakland, California, and Mrs. Ruggles have been making a tour of Mr. Ruggles' former parishes, including Denver, Col., Minneapolis, Minn., Buffalo, N. Y., and Plymouth, N. H. They were at Peterborough, N. H., Mrs. Ruggles' old home, for the twentieth anniversary of their marriage, and then attended the Providence Convention.

Rev. Charles H. Emmons, of Los Angeles, Cal., a Universalist representative on the American Good Will delegation sent by the Near East Relief to Greece, Palestine and Syria, has returned to the United States. In an interview in the *New York Times*, he strongly endorses the work of the Near East in the care of orphans and highly praises the Greek Government.

Professor Edson R. Miles of St. Lawrence University, Canton, N. Y., is the preacher at Grove Hall, Dorchester, on Oct. 21 and 28. Professor Miles was formerly minister at Grove Hall.

Miss Esther Freeman of New York City, the new instructor in physical culture at Tufts College, called at the *Leader* office last week.

Rev. Sempo Ito and the Rev. Chujiro Kawabata of Tokyo are safe. Both are among the fortunate whose homes were spared.

Articles by Rev. John Edwin Price, minister of our churches in Cincinnati, Montgomery and Milford, Ohio, have recently appeared in the *Specialty Salesman Magazine* for July, August and September, the August and September issues of the *Expositor*, which goes to 25,000 ministers, and the *Golden Rule Magazine* for August.

A. Ingham Bicknell, Esq., was the "preacher" at the Laymen's Sunday services at Medford, Mass., on Oct. 14. Similarly Cornelius A. Parker, Esq., served at Framingham, Walter Howard at Charlestown, and Fred Ewart and William Philbrick at Saugus.

Rev. C. Ellwood Nash, D. D., of Los Angeles, is still confined to his room but he writes: "I am slowly mending and have hopes, but it's a tedious process. Even a little writing involves a penalty, and reading seems to be taboo for the present. However, I break over a bit now and then and take the consequences." Dr. Nash's friends are legion and rejoice in his improvement.

Colorado

Denver.—Rev. Harold H. Niles, pastor. The pastor has answered the question "What is Universalism?" in a series of sermons during the month of October. The topics were "The Universalist Idea of

God," "The Universalist Idea of Jesus," "The Universalist Idea of the Bible," "The Universalist Idea of Punishment," and "The Universalist Idea of Salvation."

Indiana

Ireland.—Rev. Pearl M. Mock, pastor. Rally Day was a great day for this church as was also the first Sunday of the Convention year, Oct. 14. Good interest and four accessions to the church—all young people.

Maine

West Paris.—Rev. Eleanor B. Forbes, pastor. Laymen's Sunday was observed Oct. 14. The choir was composed of five young men, taking part also in the Scripture reading and responsive service. Abner Mann spoke on the "Church and the Young People." Harold Perborn's subject was "Church and the Boy." This was a very helpful service showing thought, devotion and preparation. The men of the parish gave a supper and entertainment on Oct. 11. This added to the social life of the church as well as to its financial support.

Bethel.—This church has had no settled pastor since the death of Rev. J. H. Little, but through the efforts of the State Superintendent we have been fortunate in obtaining supplies that have been much appreciated. Now, through the courage and perseverance of a few of our devoted women, we are starting in for real work. A house has been purchased suitable for a parsonage when repaired, and we think we are fortunate in securing for a pastor Rev. Walter Wolfe of Massachusetts, who has already commenced his labors. Sunday, Oct. 14, the Y. P. C. U. conducted the service under the direction of Miss Alice French. The music was fine, the floral decorations beautiful and it was pronounced a great success.

Brunswick.—Rev. H. F. Shook, pastor. This church observed Laymen's Sunday as usual. Mr. Frank Bailey presided, Mr. William E. Spiller read the Scripture lesson, Mr. O. R. Pennell offered prayer, Mr. A. V. Goud made the announcements, and Mr. E. Randolph Comee gave the address. The laymen's organization, "The Associates," now numbers eighty men or more. This group is arranging for a series of lectures to be given in the church Sunday evenings during the winter, with the co-operation of some of the faculty of Bowdoin College. All departments of the church are active. At the annual parish meeting, an increased budget was adopted, containing a raise of $200 in the pastor's salary. One child has been dedicated since last report.

Massachusetts

Lowell, Grace Church.—Rev. Isaac Smith, pastor. Rally Day was observed Oct. 7 with an unusually good attendance at the morning service. The church school carried out a well prepared program with record attendance as the result of individual efforts on the part of the officers and teachers. At 4 p. m., a Junior Y. P. C. U. organized and directed by Mrs. Isaac Smith, rallied under the leadership of the newly elected president, Frank Fiske. Elinor Fenton accompanied at the piano. When Ruth Johnson, recording secretary, called the roll, thirty-nine answered. This organization started just a month ago. At 6.30 p. m., the pastor was installed, the officiating clergy being Dr. Lee S. McCollester, installation sermon, Prof. Clarence R. Skinner, charge to the people, Dr. Caleb E. Fisher, charge to the pastor, Dr. C. Guy Robbins, installation prayer, Rev. Richard Peters, devotions, Roger W. Gage, chairman board of trustees, welcome to the parish. Special music was furnished by the choir. Laymen's Day was observed Oct. 14, the laymen having entire charge of the service. Harold P. Conklin, devotions, George W. Randall, scripture, Harry F. Betts, prayer. The address was given by James P. Ramsay, Probation Officer of Essex County, on "Is the World Growing Better?" He made the affirmation that it was and ably proved his case. The pastor's address is 611 Westford St., Lowell, Mass.

Gardner.—Rev. P. J. McInnes, pastor. A large congregation was present on Rally Sunday. The topic of the minister's sermon was "The Authority of Christ." At the Sunday school session, Mrs. Chamberlain gave an interesting and instructive talk. Five children were christened.

Orange.—Rev. Arthur A. Blair, pastor. After holding the morning service in the vestry several Sundays following vacation, the newly decorated church was opened the first Sunday in October. During the summer the church building has been undergoing extensive repairs which have cost $6,500. The Universalists here have one of the most beautiful houses of worship to be found anywhere. The opening Sunday was observed as Rally Day with a splendid congregation and a fine attendance at Sunday school. The people are proud of their church and are working hard that the repairs may soon be paid for. The Men's Club has charge of a fine course of entertainments in the town hall. The ladies are working on the annual fair, which comes the first week in December. It is hoped that a Y. P. C. U. will soon be organized.

Annisquam.—Rev. George H. Lewis, pastor. This has been a busy summer for the Annisquam parish and especially so for its pastor, who served as a captain in the Y. M. C. A. drive and brought his team in third, very close behind the second team. Although there were many services in the city on Harding Memorial Day we had our own community service at 5 p. m. in which visiting ministers assisted, and which filled the church, many people standing. Then came the Gloucester Ter-centenary with the pastor secretary of the committee on religious services, and with his entire family and many members of the parish taking part in the pageant. The annual dinner of the Leonard Club netted $168, which was divided one-third to the village library and two-thirds to the church. Our fair netted over $1,000 with more money to come in. A recent rummage sale on the parsonage lawn netted over $100. Rally Sunday was observed Oct. 7 and two children were christened. The parsonage has been half shingled and the trustees had arranged to borrow the money, even securing a note from the bank, and then it was found that the bill could be paid from current receipts. Mr. Lewis has been elected president of the Cape Ann Parsons' Club and has also been asked to teach the boys' Bible Class at the Y. M. C. A. for fourteen weeks during the winter.

Charlestown.—Rev. Roger F. Etz, pastor. A Hallowe'en Festival will be held in the vestry of the church, Oct. 31 and Nov. 1, afternoon and evening. The cafe, with Mrs. William J. Brown in charge, will be open both evenings, supper being served on the European plan, from 6 to 8. Articles, fancy and useful, at reasonable prices will be on sale. In addition to the regular features there will be a silhouette artist and palmist. Music will be furnished throughout both evenings by the Hillside Mandolin Club. The vestry will be gaily decorated and the spirit of Hallowe'en will reign supreme in a witch who will welcome all who come. Admission free.

Michigan

Farmington.—Rev. A. B. Beresford, D. D., pastor. Dr. Beresford's popularity remains unobscured at the beginning of his fourth year as pastor. The new parsonage is a charming asset to parish resources. Ex-Governor Fred M. Warner, who recently died, remembered this church in his will by a neat little legacy.

Liberty.—This church has enjoyed a summer's preaching and care by Mr. Orrin Stone, a student of the Theological School of St. Lawrence University. Fourteen children were recently christened. Though without a pastor and in a rural district the faithful workers here will continue the work of the Sunday school and Mission Circle.

Horton.—The Sunday school is active, and the work of the women's societies is ably done. They have glady contributed more than their full share of financial support to our Japan Mission. Two noble workers in this parish in former years have recently been called higher, Messrs. Alfred R. Snyder and Polk Hatch.

Concord.—Rev. William Couden, pastor. Since our last report in the *Leader* eight new members have been added to the church and there have been nine baptisms.

Grand Rapids.—Our church is leased to a society of another denomination but our people have part-time use of the edifice. And they are determined to re-

establish our parish upon its old footing in this splendid city. It would be impossible to find anywhere a more loyal and earnest group than the Grand Rapids Universalists. They have been helped by Rev. L. R. Robinson and by Mr. Ashworth of Lansing. And at the expiration of the present lease they intend to take full possession of their lovely church and call a pastor.

Eagle.—This church has had no services for some time, but will have regular preaching from now on by Rev. G. H. Ashworth of Lansing, who will go out to them for week-night services.

Decatur.—No services have been held here for seven years until Sept. 30. It should be noted that in all this time a loyal band of women have held together and have never failed to help the state and national work and have responded to every appeal. A former pastor, George B. Rogers, now in secular work in Kalamazoo, helped the Decatur friends to hold a Rally Day service Sept. 30. Mr. Rogers and another former pastor, Mr. Varney, met a congregation that taxed the capacity of the church. It was a real home-coming. A number desired to unite with the church. So another service is planned for the near future. They look forward in hope of settling a pastor ere long.

Ohio

Akron.—Rev. George Cross Baner, pastor. Rally Sunday was successfully observed. On Sept. 28 we had a Sunday school party. Each class prepared its own meal, sat at its own table and gave its own stunt. The attendance was fine and the spirit like that of one family. Our Old Home Sunday crowd was large. After a fine sermon we all ate dinner together in the Sunday school rooms. This year a unique plan of getting subscriptions was used. As subscriptions were made they were marked in as bricks on a chalk drawing of the church. The Comrades, Clara Barton Guild, Y. P. C. U., Young Women's Circle, W. U. M. A., and Boy Scouts all have good reports and are ready to work and grow during the coming year.

Cincinnati.—Rev. John Edwin Price, pastor. At the fall meeting of the cabinet, composed of the officers of all societies, the trustees and the minister, the following program for the year was worked out. This program was presented one week later to the annual get-together supper and recommended item by item for the action of the Board of Trustees. Before presenting the report brief mention was made of the excellent results obtained from the past year's program in improved morale, better church attendance, new members received and better financial condition. As the church is entering upon its one hundred and first season of work it was suggested that the present efforts be thought of as "A Century of Service Crusade." The campaign is to build upon a spiritual foundation which includes (1) emphasis upon Bible reading (to reawaken interest in this it was recommended that the "Shorter Bible" be purchased); (2) a greater interest in prayer; (3) more missionary zeal; (4) a larger interest in boys and girls, men and women. It was recommended: that the parish be divided into units of eight to twelve families, according to location, with a unit leader, for the purpose of closer fellowship and co-operation in interesting the unchurched in our cause; that the special days suggested by the denomination be observed, with the exception that the first Sunday in November be known as All Souls Memorial Sunday, and that the first Sunday in December be permanently established as Church Letter Day, when Universalists who had moved to the city from other places should present their letters of transfer; that the third Sunday in November be Visitation Day, when an exchange of friendly calls should be made in the parish; that a religious census of homes in the vicinity of the church be taken, in order that we might invite the "unchurched" to worship with us. Other recommendations dealt with better lighting, the purchase of a bell, and the placing of an electrically lighted revolving cross on the steeple of the church. It was also recommended that the board appoint a committee to confer with the Federation of Churches to the end that our church become affiliated with that body. Last June the parish presented the minister with a Nash touring car, and on Oct. 7 a free will offering was taken in church to send Mr. and Mrs. Price to the General Convention at Providence.

Pennsylvania

Reading.—Rev. L. Griswold Williams, pastor. The fifth year of the present pastorate has opened auspiciously. The State Convention met here the week of Sept. 23, and the delegates participated in a pilgrimage to the old house at Oley where Dr. George de Benneville, one of the early Huguenot settlers, preached Universalism years before John Murray came to America. An interesting account of the life of this pioneer, which reads like a romance, was given by Mrs. Arthur G. Bailey. The city observed its 175th anniversary the week following the Convention, and the members of the Service League served meals to the city's visitors as well as conducting a gift shop, netting a large amount for the church. On Oct. 9 the young people were guests of the Y. P. C. U. of the Philadelphia Church of the Messiah. Mr. Williams lectured on the art of the little theater and told of the accomplishment of the Reading Community Players, now opening their fourth season under his direction. This was followed by a program of visualized music by some of the players. The "Pleasant Sunday Evenings" began for their fifth season on Oct. 14 with a lecture on "Glands and Rejuvenation," the first of a series of seven lectures on "Current Ideas." Each lecture is an hour long, the special songs and music lengthening the program to an hour and a half. Judging from the first attendance and interest the season will be most successful. Coming subjects are: "The Drift toward Communism," "Evolution and Mr. Bryan," "Every-day Psychology," "Overpopulation and War," "Religion To-day in Russia," and "The Awakened Orient." We find that this type of Sunday evening program attracts a more substantial group of people than illustrated lectures, as well as accomplishing a more definitely liberalizing work. The newspapers are very liberal with their space, as we have each week in addition to our paid advertisement about five columns given to sermons and activities. The Service League has recently had published a folder entitled "Ideals and Accomplishments of a Church of the Modern Spirit," a copy of which will be sent on application to the minister. It is a statement of purpose as well as of some of the things we have done.

Wisconsin

Wausau.—Rev. William J. Taylor, pastor. This church begins its fall work with a heavy program. To assist the pastor, Miss Angela B. Fosseett, from Congress Square Church, Portland, Maine, assumes the position of Director of Religious and Recreational Activities of the Young People. She has already made a place for herself. The pastor is giving a series of six illustrated lectures before the Y. P. C. U. on Paul, which are bringing out a good attendance. This church recently gave $5,000 to Lombard College, which makes a total of $15,000 within the last three years. It gave $1,200 to the local Red Cross, for Japan, $140 for the Church Drive, and $100 for a personal gift to Dr. and Mrs. Ayres. The pastor and wife are sent to the General Convention. The week day religious school has begun its second year, and has demonstrated to the church that its program is well worth while.

* *

ORDINATION

Rev. John D. Brush, who began his pastorate in North Weymouth, Mass., in September, was ordained to the Christian ministry on Sunday evening, Oct. 14. The sermon was delivered by Rev. John Murray Atwood, D. D., Dean of the Theological School of St. Lawrence University, from which school Mr. Brush graduated last June. The charge to the minister was given by Rev. George E. Huntley, D. D., a former teacher at St. Lawrence. The charge to the people was presented by Rev. J. B. Reardon, minister at Quincy, and the opening devotional service and the prayer of ordination were offered by Rev. J. L. Dowson of Weymouth. The work of Mr. Brush at North Weymouth opens with every prospect of success.

CHURCH MEMBERS REPORTED IN 1923

Previously reported	1,524
Bellows Falls, Vt.	2
Concord, Mich.	8
Ireland, Ind.	4
Total	1,538

* *

CHRISTENINGS

Previously reported, 741. Lawrence, Mass., 17. Bellows Falls, Vt., 2. Gardner, Mass., 5. Liberty, Mich., 14. Concord, Mich., 9. Annisquam, Mass., 2. Brunswick, Me., 1. Total, 791.

Notices

CONNECTICUT MID-YEAR CONFERENCE

The Connecticut Mid-year Conference will meet in the church at Bridgeport on Wednesday, Nov. 14. All friends of the faith are cordially invited to attend.

2.30 p. m. Devotional service. Address, the Rev. Hazel I. Kirk. "Instruction Through Story Telling," Mrs. Maude B. Foster of Norwich. "Impressions and Expressions," Mrs. Mary I. Chamberlain, Boston, Mass. "Modern Management of the Sunday School," Carl A. Hempel, Lynn, Mass.

6 p. m. Supper served by the ladies of the church at 50 cents per plate.

7.45 p. m. Address, "The Foolishness of Preaching," Rev. A. W. Grose, D. D., Brooklyn, N. Y.

Theodore A. Fischer, Secretary.

* *

OHIO FELLOWSHIP COMMITTEE

John M. Fogelsong, pastor-elect of the church at Bryan, Ohio, having applied for ordination, a meeting of the Fellowship Committee will be held in the Universalist church, Columbus, Ohio, at 12.30 p. m. Tuesday, Nov. 6.

Sara L. Stoner, Secretary.

* *

FLORIDA STATE CONVENTION

The Universalist State Convention of Florida will be held in the Universalist church at DeFuniak Springs, Nov. 16 to 18 inclusive. It is hoped that the several churches of our faith located in Florida will send full delegations, and isolated Universalists throughout the state are cordially invited and urged to attend. A warm invitation is likewise extended to Universalists outside our state lines.

A. Arnold Ross, Pastor.

* *

MAINE FELLOWSHIP COMMITTEE

The Rev. B. F. McIntire and the Rev. Alfred S. Cole have been transferred to the Massachusetts Universalist Convention, under date of Oct. 4, 1923.

The Rev. Walter W. Wolfe has been received into the fellowship of the Maine Convention from Massachusetts, as of date Oct. 15, 1923.

Harry F. Shook, Secretary.

* *

INTERDENOMINATIONAL MISSIONARY MEETING FOR WOMEN

Friends of our missionaries, both home and foreign workers, are cordially invited to attend a reception for women missionaries to be held Tuesday afternoon, Oct. 30, from 3 to 5 p. m., in the vestry of Park Street Church, Boston.

This meeting is held under the auspices of the Woman's Interdenominational Missionary Committee of Eastern Massachusetts, an organization representing eleven local Federations of Woman's Work in Greater Boston.

Mrs. O. H. Durrell of Cambridge will preside and the missionaries will be introduced by Mrs. Grace Colman Lathrop of Boston. There will be three addresses of compelling interest by speakers of more than local reputation.

Archdeacon Dennen, Superintendent of Episcopal City Missions, will speak on "Community Work and Missions;" Mrs. Henry W. Peabody will present the work of the "Woman's National Committee for Law Enforcement" of which she is Executive Chairman, and Dr. D. Brewer Eddy, Associate Secretary of the American Board, who has recently returned from Japan and China, will give "Glimpses of Mission Work in the Orient."

* *

NEW YORK FELLOWSHIP COMMITTEE

Letters of license granted to Ethel A. Knapp (renewal), Edward Ellis (renewal), Orin Abbott Stone and Gustav Ulrich.

Letters of transfer granted Rev. L. C. Nichols to Massachusetts, Rev. Helene Ulrich to New Hampshire.

Accepted on letter of transfer from Massachusetts, Rev. Cephas B. Lynn.

George H. Bowers, Secretary.

Obituary

Edwin Augustus Start

Prof. Edwin Augustus Start died in Seattle, Washington, after a brief illness of pneumonia, on Oct. 3. He was son of the late Rev. William Augustus Start, so long connected with the ministry and executive work of the Universalist Church, and of Philena Churchill Stevens, who survived her husband, and was still living together with her sister Harriet Stevens with Professor Start in Seattle.

Mr. Start graduated from Tufts College in 1884, engaged in journalism for a few years and then became head of the department of history at his Alma Mater, 1892-1900. When the New International Encyclopedia was published he was editor of the Modern History departments relating to Europe, Asia, Africa. He was a lover of everything that was good in the world, both the things of the spirit and of nature. For nine years he was secretary of the Massachusetts Forestry Association, and for two years he was executive secretary of the American Forestry Association, editing "American Forestry," and residing in Washington, D. C., and he was an enthusiastic member of the Appalachian Club of Boston. Upon his residence in Seattle, where he became Director of the University Extension Department of the University of Washington, he at once took deep interest in everything that concerned the high welfare of the city and the state, promoting many educational conventions and watchful over political and patriotic interests. Through the Great War he was in the King County Council of Defense, and became instructor, with the title of captain, in the military unit R. O. T. C. of the University of Washington.

A wise liberal thinker and teacher in religion, he became one of the founders and from the beginning was president of the Board of Trustees of the University Unitarian Church, which absorbed the happy services of himself and his family. He had a missionary zeal, was devoted to all laymen's work, and often himself held religious services and preached in his own church and in neighboring churches. He was president of the Pacific Unitarian Conference, Northern Section, was made a life-member of the American Unitarian Association, was on a national committee for recruiting the ministry. Loving the traditions of his father's Universalist ministry, he gave his unstinted service to the Unitarian church, the only liberal church in Seattle. He was a wise counsellor and a noble friend and had those qualities that make life always full of strength and faith and give it great worth. Mr. Start is survived by his wife, Caroline Mason Knowles of Billerica, Mass.

Daniel A. Swan

Daniel A. Swan died at his home in Lowell, Mass., on October 4, at the age of eighty years. Mr. Swan was born in Lowell, his father, Daniel Swan, having come there the year it became a city, and was one of its oldest and best-known citizens. He was a member of the First Universalist Church and much interested in its activities. He was prominent in Masonic circles, and was a member of Kilwinning Lodge, A. F. and A. M., Mt. Horeb, R. A. Chapter, Ahasuerus Council and Pilgrim Commandery.

He is survived by his wife, Mrs. Alvira A. Swan; one daughter, Mrs. Amy Swan Calderwood of New Kensington, Pa.; one sister, Mrs. L. S. Fox of Lowell; one brother, Charles C. Swan of Lowell, and by three granddaughters, the Misses Dorothy Hall of Cambridge, Mass., and Rebecca and Catherine Calderwood of New Kensington, Pa.

Funeral services were held on Sunday afternoon, Oct. 7, at the First Universalist Church, Rev. Caleb E. Fisher, D. D., pastor of the church, assisted by Rev. Frank Oliver Hall, D. D., of Arlington, officiating. A delegation representing Kilwinning Lodge exemplified the Masonic burial ritual and also acted as bearers.

E. W. Clark

One of the active citizens of Jamaica Plain, Mass., for many years, died Sept. 23, in Reading, at the home of his son, Eugene W. Clark, Jr. Mr. Clark was born in Sherborn, Vt., in 1844, came to Jamaica Plain in 1869 and for many years was head of the E. W. Clark Company. He married Miss Ella G. Putnam, a school teacher, who survives him together with three sons and two daughters. They are Frank W., Eugene W., Arthur M., Miss Helen C., and Mrs. Benjamin Proctor, Jr. The funeral services were conducted by Rev. Francis W. Sprague, a former pastor of St. Paul's Universalist Church of which Mr. Clark was for many years a trustee, superintendent of the Sunday school, and a regular attendant. He was always much interested in the conventions and Sunday School Association of our Church. He enjoyed the respect of his fellows for his sterling integrity, business enterprise, public spirit, genuine character and success. He was of the conscientious, courageous, faithful type, ever thoughtful for the welfare and comfort of others. His influence for good upon the young has been inestimable.

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For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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Notice Corrected

I did not leave my husband's bed and board, as it belonged to me and I took it with me and worked and kept myself.

Mrs. B. S.

—*Item in the Carlisle (Pa.) Evening Sentinel.*

* *

"You must make it clear that you sympathize with the working man."

"He has my profound respect," answered Senator Sorghum. "But when a plasterer gets a hundred dollars a week, how can I sympathize with him and seem sincere?"—*Washington Star.*

* *

Prospective Guest (engaging rooms in a hotel): "This room's too dark—it reminds me of a prison."

Hotel Clerk: "Yes, sir, it's just a question of what one is used to."—*London Opinion.*

* *

As we understand it, the advantage in having a swan-like neck is that she can wear longer earrings.—*Associated Editors.*

* *

"Do you mean to say," said the doctor, "that that bottle of medicine I gave you for the baby is all gone? Impossible! I told you to give him just a teaspoonful every four hours."

"I know, doctor," said the young mother apologetically, "but my husband and I and the nurse have each to take a teaspoonful too, so as to get baby to swallow it!"—*Punch.*

* *

"Why don't you like this animal alphabet Aunt Abbie sent you?"

Ralph Waldo Higginthwate: "It does not interest me, mamma—it takes no cognizance whatever of the theory of evolution."—*Life.*

* *

In a recent entrance examination paper one question was: "Explain the difference between a strong verb and a weak verb."

A small boy's answer read: "If I say shut the door, it is a strong verb; but if I say *please* shut the door, it is a weak one."—*London Post.*

* *

Blase Young Caller: "Everything bores one nowadays. Worst of it is, when I'm bored I can't help showing it."

Miss Bright (laughing): "Oh, but you should learn to disguise your feelings under the mask of gayety as I do."—*Continent.*

* *

The teacher directed the class to write a brief account of a baseball game. All the pupils were busy during the allotted time except one little boy, who sat motionless, and wrote never a word. The teacher gave him an additional five minutes, calling them off one by one. The fifth minute had almost elapsed when the youngster awoke to life and scrawled a sentence. ran thus: "Rain—no game."

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